ŚIVĀNANDALAHARĪ

OR

Inundation of Divine Bliss

OF

ŚRĪ ŚANKARĀCĀRYA

Translation with transliteration and notes by

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PREFACE

We have great pleasure in placing before our readers a lucid translation of Śrī Śankarachārya's grand hymn *Śivānandalaharī*.

There is exquisite appropriateness in Śrī Śankara singing of Śrī Śiva. For, was not the prodigy of Kālady an incarnation or aspect of the Lord of Kailāsa? Whenever we hear of Śrī Śankara we think of Sannyāsa, even as when we speak of Lord Śiva we envision the prince of renouncers, Tyāgarāja, who dances in ecstasy because no want or desire binds Him down. Untold wealth the Lord showers on his devotees, but His own garment is an elephant hide. He shares half His body with the world-bewitching Umā, but He is the supreme symbol of the unattached Yogi. The celestials strive for nectar to make themselves immortal, but Siva quaffs the Kālakūta to save the three worlds. No wonder Śaṅkara pours out not only his heart but also all his poetic skill in painting a picture of the Lord which no one can view without a thrill. This century of verses has been aptly called *Śivānandalaharī*—the waves of bliss that inundate those who contemplate on Śiva, the source of all that is auspicious.

For the convenience of those who are not very familiar with the Devanagari script, we have included a transliteration of each verse in Roman script. It is our earnest prayer that the reader may find through this intoxicating hymn the joy that comes to those who pursue the Good, the True, the Beautiful—*Satyam, Śivam, Sundaram*.

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NOTE ON TRANSLITERATION

In this book Devanāgarī characters are transliterated according to the scheme adopted by the International Congress of Orientalists at Athens in 1912 and since then generally acknowledged to be the only rational and satisfactory one. In it the inconsistency, irregularity and redundancy of English spelling are ruled out: f, q, w, x and z are not called to use; one fixed value is given to each letter. Hence a, e, i and g always represent अ, ए, इ and ग् respectively and never ए, इ, ऐ and ज् or other values which they have in English; t and d are always used for त् and द् only. One *tilde*, one accent, four macrons and ten dots (2 above, 8 below) are used to represent adequately and correctly all Sanskrit letters. The letter c alone represents च्. Since the natural function of h will be to make the aghoṣa ghoṣa (*e.g.*, kh, ch, ṭh, th, ph, gh, jh, ḍh, dh, bh), it would be an anomaly for a scientific scheme to use it in combinations like ch and sh for giving च् and ष् values: hence ch here is छ and s, h स्, ह् The vowel ऋ, is represented by ṛ because ri, legitimate for रि only. is out of place, and the singular ṛi is an altogether objectionable distortion. The *tilde* over n represents ञ्, ñ. Accent mark over s gives श्, ś; dots above m and n give anusvāra, (ं) ṁ and ङ्, ṅ, respectively.

Dots below h and r give visarga (:), ḥ, and ऋ, ṛ, respectively. Dots below s, n, t and d give their corresponding cerebrals ष्, ण्, ट् and ड्, ṣ, ṇ, ṭ, and ḍ; and macrons over a, i, u and ṛ give आ, ā, ई, ī, ऊ, ū, and ॠ, ṝ respectively. Macrons are not used to lengthen the quantity of e and o because they always have the long quantity in Sanskrit. Sanskrit words are capitalized only where special distinctiveness is called for, as in the opening of a sentence, title of books, etc. The scheme of transliteration in full is as follows:

अ a, आ ā, इ i, ई ī, उ u, ऊ ū. ऋ ṛ, ॠ ṝ, ए e, ओ o, ऐ ai, औ au, ं ṁ, : ḥ, क् k, ख् kh, ग् g, घ् gh, ङ् ṅ, च् c, छ् ch, ज् j, झ् jh; ञ् ñ, ट् ṭ, ठ् ṭh, ड् ḍ, ढ् ḍh, ण् ṇ, त् t, थ् th, द् d, ध् dh, न् n, प् p, फ् ph, ब् b, भ् bh, म् m, य् y, र् r, ल् l व् v, श् ś, ष् ṣ, स् s, ह् h.

INTRODUCTION

Śivānandalaharī, the Inundation of Divine Bliss, is a work noted as much for its literary beauty, as for its devotional fervour. It is attributed by tradition to the great Ācārya Śaṅkara, the commentator on the Vedānta texts and the main architect of the Advaita Vedānta philosophy. Some people find a kind of inconsistency in a great philosopher being the author of a fervently emotional piece of Bhakti literature. But to those who know the Vedāntic tradition, there is no inherent inconsistency in this. For, unlike some intellectuals, the authentic teachers of the Vedānta have held that Jnāna and Bhakti are not antipodes but the obverse and reverse of the same coin, being but two aspects of the impact made on the human mind by the realisation of the Personal-Impersonal Being revealed by the Vedas. According to the Vedānta, a philosopher can be a devotee, and a devotee, a philosopher.

Longing for God is the quintessence of devotion. So long as man is solely engrossed with worldly values, the pursuit of pleasure and power, longing for God will not germinate in his mind. Even faith of a genuine nature is impossible for one of that outlook. The nature of that divine longing, how it absorbs the whole man, is graphically described in Verse 61 of the Text, which runs as follows: 'That state of mind is called Bhakti or divine love, wherein all movements of thought go automatically to the lotus feet of the Lord and stick to them for ever, just as the seeds of the Ankola tree (on falling) gravitate to the parent tree, the iron needle to the magnetic bar, the devoted wife to her husband, the creeper to the tree, and the river to the ocean.'

The object of adoration in this devotional poem is Siva. He is usually considered the third of the Hindu Trinity, standing for the destructive forces in the Cosmic play of the Lord. But in the cult of Śiva, He is the Supreme Being Himself and not a mere aspect of His. It is in this light as the creator, protector and destroyer of the world and as the saviour of all Jivas that He is viewed in this poem.

The supremacy of Śiva is thus stated in Verse 100 of the poem: "Let the hymn of praise now stop. I do not exaggerate. O bestower of supreme good! Thy devotees like Brahmā and others deem Thee supreme when they make a list of those who deserve to be praised. For, in estimating the comparative greatness of all, they find themselves unimportant (lit. fly off) like a heap of husk, and consider Thee to be the bestower of the highest of all rewards (liberation)."

This exaltation of the cult Deity over all others and claiming Him to be Supreme Being, irrespective of the place given to Him in other cults, are characteristic of Hindu devotional philosophy. Visnu, Śiva and the Divine Mother are the Deities of the dominant cults of India, and the Puranas, Tantras and hymns dealing with these cults will be found, each holding its own cult Deity to be supreme, and making the others mere votaries or subsidiaries of that Deity.

This tendency is interpreted by some as sectarianism. But it is not so. On the other hand, it is only a sign of the highly enlightened nature of Indian theism. In Semitic religions, God is not a Person but a Personality or Individual entirely separated from all monads and matter. But thanks to the Advaita philosophy, the Personal is informed and supported by the Impersonal Absolute, with whom the Per-

sonal is one. The Deities of Hindu cults, in their enlightened formulation, are the expressions of that Impersonal-Personal Deity, who may be Person, but not a personality or individual. So, that Impersonal-Personal Being, who is multiformed because He has no particular form like an individual, can be apprehended and invoked in any form according to the tradition of the cult. But as the philosophy beind this is difficult for the ordinary man to grasp, there is need to present the Deity of the cult as the Supreme Being when that particular cult is expounded; for otherwise the faith and devotion of a votary cannot be undivided and entire. And in order to accomplish this, the other Deities commonly adored in other cults have necessarily got to be downgraded and made subordinate to Him whom the cult exalts. While this may lead to some narrowness among the less informed followers of a cult, an enlightened devotee will easily understand that his own Deity is being worshipped as the other Deities in other cults. He can easily utilise the channels of devotion that another cult has made for his own devotional purposes without feeling any contradiction.

In the hymns of Śri Śaṅkarāchārya, this feature of Indian theism becomes all the more conspicuous. The great Ācārya is said to have composed hymns of equal greatness and fervour, characterised by wholehearted and exclusive devotion, on all the Deities of Hindu cults—Śaivism, Vaisnavism, and Śaktism. These texts are *Śivānandalaharī, Viṣṇu-keśādipāda Stotram,* and *Saundaryalaharī* in which Śiva, Viṣṇu, and the Mother respectively are praised, elevating each of them to the position of the Supreme Being. Śaṅkara, the philosopher of the Impersonal-Personal Absolute, could easily do it without any feeling of contradiction. So he has the unique distinction of being called at the same time the Bhāsyakāra.

or the commentator and exponent of the Vedanta philosophy, and also the Sanmatasthāpaka, the founder of the six Hindu cults. Of these cults the three dominant ones have already been mentioned. The others are the cults of Ganeśa, Sūrya and Śubrahmanya. Ganesa and Śubrahmanya are only Deities of sub-sects of Śaivism, and Surya of Vaiṣṇavism.

In the *Śivānandalaharī*, the devotee-poet uses all devices of the poetic art to depict this sentiment of Bhakti, and highly suggestive metaphors follow one after another in succession presenting the various aspects of devotion in a highly artistic form. The poetic wealth of this devotional piece of one hundred verses can be described adequately only in the words of verse 78, with which the poet makes an offering of his composition to the Lord. He says: 'O Lord! Thou beloved of Gaurī! Deign to accept this—the maiden of my poesy—adorned with ornaments of various figures of speech, charming by the gait of beautiful diction, possessing the virtuous conduct of excellent metres, having the bright complexion of sweet sounds, praised by the community of the good constituted of holy sages, endowed with the loving sentiment of devotion together with the virtue of loftiness, planned with the suitor of Brahman as the objective, invested with the most auspicious marks of high literary art, revealing the modesty of poetic humility, bearing the wealth-line of clear meanings, and possessing the virtue of engendering the good of the readers.'

॥ श्रीः ॥

॥ शिवाभ्यां नमः ॥

॥ शिवानन्द-लहरी ॥

कलाभ्यां चूडालंकृत-शशिकलाभ्यां निजतपः-
फलाभ्यां भक्तेषु प्रकटित-फलाभ्यां भवतु मे ।
शिवाभ्या-मस्तोक-त्रिभुवन-शिवाभ्यां हृदि पुन-
र्भवाभ्या-मानन्द-स्फुर-दनुभवाभ्यां नतिरियम् ॥ १ ॥

ŚIVĀNANDA-LAHARĪ

Kalābhyāṁ cuḍā'laṅkṛta-śaśikalābhyāṁ nijatapaḥ-
phalābhyāṁ bhakteṣu prakaṭita-phalābhyāṁ
bhavatu me |
śivābhyām astoka-tribhuvana-śivābhyāṁ hṛdi punar-
bhavābhyām ānanda sphurad-anubhavābhyāṁ
natiriyam| 1

1. I make prostration to Śiva and Pārvati, who form the embodiment of all arts (fine and practical), whose matted crests are adorned with the crescent moon,

who are to each other the mutual rewards obtained by their respective austerities, who bestow on aspirants liberation and other fruits of devotional life, who are the source of abounding good to the three worlds, who reveal themselves in forms of ever-renewing novelty with the progress of meditation, and whose experience generates supreme bliss in a mind contemplating on them.

गलन्ती शम्भो त्वच्चरित-सरितः किल्बिषरजो
दलन्ती धीकुल्यासरणिषु पतन्ती विजयताम् ।
दिशन्ती संसारभ्रमण-परितापोपशमनं
वसन्ती मच्चेतो-हृदभुवि शिवानन्दलहरी ॥ २ ॥

Galantī śambho tvaccarita-saritaḥ kilbiṣarajo
dalantī dhīkulyā-saraṇiṣu patantī vijayatām |
diśantī saṁsāra-bhramaṇa-paritāpo'paśamanaṁ
vasantī macceto-hṛdabhuvi śivānanda-laharī | 2

2. O Lord, Thou bestower of happiness on the whole world! All glory unto that current of divine bliss, which, brimming from the river of Thy holy stories, flows into the lake of my mind through the canals of the intellect, subduing the dust of sins and cooling the heat of misery born of wanderings in transmigratory cycles.

त्रयीवेद्यं हृद्यं त्रिपुरहरमाद्यं त्रिनयनं
जटा-भारोदारं चलदुरगहारं मृगधरम् ।
महादेवं देवं मयि सदयभावं पशुपतिं
चिदालम्बं सांबं शिवमतिविडम्बं हृदि भजे ॥ ३ ॥

Trayī-vedyaṁ hṛdyaṁ tripura-haram ādyaṁ trinayanaṁ
jaṭābhār'odāraṁ calad-uraga-hāraṁ mṛgadharam |
mahādevaṁ devaṁ mayi sadaya-bhāvaṁ paśupatiṁ
cidālambaṁ sāmbaṁ śivam ativiḍambaṁ hṛdi bhaje | 3

3. I contemplate in my heart on the supreme Deity, Siva, the three-eyed and luminous Being, who is to be known through the Vedas, who shines in the heart of creatures, who destroys the three bodies (gross, subtle and causal) of His worshippers, who is the first of all beings, who is majestic with His pile of matted locks, who wears a garland of quivering serpents, who sports a deer in hand, who is merciful towards me, who is the lord of all creatures, who is the support of pure consciousness, who is inseparable from the Divine Mother, and who has disguised Himself in a worldly garb.

सहस्रं वर्तन्ते जगति विबुधाः क्षुद्रफलदा
न मन्ये स्वप्ने वा तदनुसरणं तत्कृतफलम् ।
हरि-ब्रह्मादीनामपि निकटभाजा-मसुलभं
चिरं याचे शम्भो शिव तव पदाम्भोज-भजनम् ॥ ४ ॥

Sahasraṁ vartante jagati vibudhāḥ kṣudra-phaladā
na manye svapne vā tadanusaraṇam tat-kṛtaphalam /
hari-brahmādīnām api nikaṭa-bhājām asulabhaṁ
ciram yāce śambho śiva tava padāmbhoja-bhajanam / 4

4. In this world, many are the minor deities who bestow paltry rewards. I do not, even in dream, attach any importance either to them or to their worship or to the results accruing from it. O Lord, O Thou bestower of happiness and the embodiment of all goodness! For long have I been praying for Thy lotus feet, which are difficult of attainment even for divinities like Viṣṇu and Brahmā who live in close proximity to Thee.

स्मृतौ शास्त्रे वैद्ये शकुन-कविता-गान-फणितौ
पुराणे मन्त्रे वा स्तुति-नटन-हास्येष्वचतुरः ।
कथं राज्ञां प्रीतिर्भवति मयि कोऽहं पशुपते
पशुं मां सर्वज्ञ प्रथित-कृपया पालय विभो ॥ ५ ॥

Smṛtau śāstre vaidye śakuna-kavitā-gāna-phaṇitau
purāṇe mantre vā stuti-naṭana-hāsyeṣv'acaturaḥ /
katham rājñām prītir bhavati mayi ko'ham paśupate
paśuṁ māṁ sarvajña prathita-kṛpayā pālaya vibho / 5

5. I am not proficient in the law codes or the philosophies, in medicine or augury, in poetry or music, in ancient lores (Purāṇas) or mystic chants, panegyrics, histrionics or buffoonery. How then can kings be pleased with me? And who, after all, am I? Ignorant as I am like a beast (or, in the alternative, the ignorant soul that I am), save me, O Lord! out of Thy far-famed mercy, Thou all-knowing and all-pervading One!

घटो वा मृत्पिण्डोऽप्यणुरपि च धूमोऽग्निरचलः
पटो वा तन्तुर्वा परिहरति किं घोरशमनम् ।
वृथा कण्ठक्षोभं वहसि तरसा तर्कवचसा
पदाम्भोजं शम्भो-र्भज परमसौख्यं व्रज सुधीः ॥ ६ ॥

Ghaṭo vā mṛtpiṇḍo'py aṇur api ca dhūmo'gniracalaḥ
paṭo vā tantur vā pariharati kiṁ ghora-śamanam /
vṛthā kaṇṭha-kṣobhaṁ vahasi tarasā tarkavacasā
padāmbhojaṁ śambhor bhaja paramasaukhyaṁ vraja sudhīḥ / 6

6. O man who deems yourself intelligent! Will (the talk of) pot, lump of clay, atoms, smoke, fire, mountain, cloth, thread (and the rest of the logician's favourite examples and categories) ever repel the terrible god of death? In vain, then, is all your straining of the throat in heated controversies. Worship the Lord instead and attain quickly to supreme bliss.

मनस्ते पादाब्जे निवसतु वचः स्तोत्र-फणितौ
करौ चाभ्यर्चायां श्रुतिरपि कथाकर्णन-विधौ ।
तव ध्याने बुद्धि-र्नयन-युगलं मूर्ति-विभवे
परग्रन्थान् कैर्वा परमशिव जाने परमतः ॥ ७ ॥

Manas te pādābje nivasatu vacaḥ stotra-phaṇitau
karau c'ābhyarcāyāṁ śrutir api kathā'karṇana-vidhau /
tava dhyāne buddhir nayana-yugalaṁ mūrti-vibhave
para-granthān kair vā parama-śiva jāne param ataḥ / 7

7. O Lord, Thou Supreme doer of good to all the worlds! May my mind be occupied with Thy lotus-feet, my speech with Thy praise, my hands with Thy worship, my ears with sacred accounts about Thee, my intellect with Thy meditation, and my eyes with the glory of Thy form. Then by which organ would I study books unconnected with Thee!

यथा बुद्धि-श्शुक्तौ रजत-मिति काचाश्मनि मणि-
र्जले पैष्टे क्षीरं भवति मृगतृष्णासु सलिलम् ।
तथा देव-भ्रान्त्या भजति भवदन्यं जडजनो
महादेवेशं त्वां मनसि च न मत्वा पशुपते ॥ ८ ॥

Yathā buddhiḥ śuktau rajatam iti kācāśmani maṇir-
jale paiṣṭe kṣīraṁ bhavati mṛga-tṛṣṇāsu salilam /
tathā deva-bhrāntyā bhajati bhavad anyam jaḍajano
mahādeveśam tvām manasi ca na matvā paśupate / 8

8. O Great God! Thou Lord of creatures! Just as there is misapprehension of silver in mother-of-pearl, of gem in imitation stone, of milk in water mixed with flour, of water in mirage, so do ignorant men mistakenly worship various beings as the Deity, without thinking of Thee in their mind.

गभीरे कासारे विशति विजने घोरविपिने
विशाले शैले च भ्रमति कुसुमार्थं जडमतिः ।
समर्प्यैकं चेतस्सरसिज-मुमानाथ भवते
सुखेनावस्थातुं जन इह न जानाति किमहो ॥ ९ ॥

Gabhīre kāsāre viśati vijane ghora-vipine
viśāle śaile ca bhramati kusum'ārthaṁ
jaḍamatiḥ /
samarpy'aikaṁ cetaḥ-sarasijam umānātha bhavate
sukhenā'vasthātum jana iha na jānāti kim aho / 9

9. Dull-witted man, wandering about for flowers (for Thy worship), goes to deep lotus lakes, to uninhabited dense forests and to high mountains. Lo! he does not know how to be happy in life by offering unto Thee, the Lord of Umā, the unique lotus of his own heart.

नरत्वं देवत्वं नग-वन-मृगत्वं मशकता
पशुत्वं कीटत्वं भवतु विहगत्वादि-जननम् ।
सदा त्वत्पादाब्ज-स्मरण-परमानन्द-लहरी
विहारासक्तं चेद्-धृदय-मिह किं तेन वपुषा ॥ १० ॥

Naratvaṁ devatvaṁ naga-vana-mṛgatvaṁ maśakatā
paśutvaṁ kīṭatvaṁ bhavatu vihagatv'ādi-
jananam /
sadā tvat pādābja-smaraṇa-param'ānanda-laharī
vihār'āsaktaṁ ced hṛdayam iha kiṁ tena vapuṣā / 10

10. Let me (if need be) be born as man or celestial, as wild beast or mosquito, as animal or worm, as bird or any other creature. What harm can accrue from these embodiments, if in every such birth my heart

always feels inclined to disport in the waves of supreme bliss consisting in the constant remembrance of Thy lotus feet?

वटुर्वा गेही वा यतिरपि जटी वा तदितरो
नरो वा यः कश्चिद्भवतु भव किं तेन भवति ।
यदीयं हृत्पद्मं यदि भवदधीनं पशुपते
तदीयस्त्वं शंभो भवसि भवभारं च वहसि ॥ ११ ॥

Vaṭurvā gehī vā yatir api jaṭī vā taditaro
naro vā yaḥ kaścid bhavatu bhava kiṁ tena
bhavati /
yadīyaṁ hṛt-padmaṁ yadi bhavad-adhīnaṁ paśupate
tadīyas tvaṁ śambho bhavasi bhava-bhāraṁ ca
vahasi / 11

11. O Lord! What does it avail a man to be a student, a householder, an anchorite, a mendicant, or one outside these four orders? O Master of all beings! Bestower of all good! He whose heart-lotus comes in Thy possession—to him Thou becomest his 'own', and Thyself bearest his worldly burdens.

गुहायां गेहे वा बहिरपि वने वाऽद्रिशिखरे
जले वा वह्नौ वा वसतु वसतेः किं वद फलम् ।

सदा यस्यैवान्तःकरण-मपि शंभो तव पदे
स्थितं चेद्योगोऽसौ स च परमयोगी स च सुखी ॥ १२ ॥

Guhāyāṁ gehe vā bahir api vane vā'dri-śikhare
jale vā vahnau vā vaśatu vasateḥ kiṁ vada phalam |
sadā yasy'aivā'ntaḥ-karaṇam api śambho tava pade
sthitaṁ ced yogo'sau sa ca parama-yogī sa ca sukhī | 12

12. What does it matter where a man lives—be it in a cave or a house, in the open or in a forest, on a mountain top or in water, or in the midst of fires? O Lord! If a person's mind resides always at Thy feet, his is the Yogic state, and he is the supreme Yogi and the happy man.

असारे संसारे निज-भजन-दूरे जडधिया
भ्रमन्तं मामन्धं परम-कृपया पातु-मुचितम् ।
मदन्यः को दीन-स्तव कृपण-रक्षाति-निपुण-
स्त्वदन्यः को वा मे त्रिजगति शरण्यः पशुपते ॥ १३ ॥

Asāre saṁsāre nija-bhajana-dūre jaḍadhiyā
bhramantaṁ mām andhaṁ parama-kṛpayā pātum ucitam |

mad anyaḥ ko dīnas tava kṛpaṇa-rakṣ'āti-nipuṇas-
tvad anyaḥ ko vā me trijagati śaraṇyaḥ paśupate | 13

13. O Thou highest of beings! It befits Thee to save me who, stupefied by ignorance, is wallowing in hollow worldliness, far removed from the worship of Thee, the Lord of all creatures. Where is the person more miserable than I? Where is one more skilled than Thee in saving the wretched? And where in all the three worlds is another apart from Thee who is fit for one to take refuge in?

प्रभु-स्त्वं दीनानां खलु परमबन्धुः पशुपते
प्रमुख्योऽहं तेषा-मपि किमुत बन्धुत्व-मनयोः ।
त्वयैव क्षन्तव्याः शिव मदपराधाश्च सकलाः
प्रयत्नात्कर्तव्यं मदवन मियं बन्धुसरणिः ॥ १४ ॥

Prabhus tvaṁ dīnānāṁ khalu parama-bandhuḥ paśupate
pramukhyo'haṁ teṣām api kim uta bandhutvam anayoḥ |
tvay'aiva kṣantavyāḥ śiva mad-aparādhāś ca sakalāḥ
prayatnāt kartavyaṁ mad-avanam iyam bandhu-saraṇiḥ | 14

14. O Lord of creatures! Art Thou not the Almighty as also the greatest friend of the miserable, of whom I

am the chief? Is there not, then, a close kinship between us two? Therefore, O Thou bestower of good, Thou shouldst forgive me all my transgressions and work for my salvation even if it be fraught with difficulty. For this is the test of close relationship everywhere.

उपेक्षा नो चेत् किन्न हरसि भवद्-ध्यान-विमुखां
दुराशा-भूयिष्ठां विधि-लिपि-मशक्तो यदि भवान् ।
शिर-स्तद्वैधात्रं न नखलु सुवृत्तं पशुपते
कथं वा निर्यत्नं करनख-मुखेनैव लुलितम् ॥ १५ ॥

Upekṣā no cet kiṁ na harasi bhavad-dhyāna-vimukhāṁ
durāśā-bhūyiṣṭhāṁ vidhi-lipim aśakto yadi bhavān/
śiras tad vaidhātraṁ na nakhalu suvṛttaṁ paśupate
kathaṁ vā niryatnaṁ kara-nakha-mukhena'iva lulitam / 15

15. Were it not for Thy indifference, why dost Thou not cancel the writ of my destiny, which is so conducive to evil desires and so unfavourable to Thy constant contemplation? Do not plead incapacity; for, how didst Thou, with but the tips of Thy finger-nails pluck off, without any exertion whatever, the head of that Brahmā, which is so firm and hard? (The reference is to certain Paurāṇika accounts of Śiva humbling the pride of Brahmā by nipping off one of his five heads for an

offence of his. This is to show that even Brahmā, who is the determiner of the destinies of all, is under the control of Śiva.)

विरिंचि-र्दीर्घायु-र्भवतु भवता तत्परशिर-
श्चतुष्कं संरक्ष्यं स खलु भुवि दैन्यं लिखितवान् ।
विचारः को वा मां विशद-कृपया पाति शिव ते
कटाक्ष-व्यापारः स्वयमपि च दीनावन-परः ॥ १६ ॥

Viriñcir dīrghāyur bhavatu bhavatā tatparaśiraś-
catuṣkaṁ saṁrakṣyaṁ sa khalu bhuvi dainyaṁ likhitavān /
vicāraḥ ko vā māṁ viśada-kṛpayā pāti śiva te
kaṭākṣa-vyāpāraḥ svayam api ca dīn'āvana-paraḥ / 16

16. O Lord! Let Brahmā, the creator, be long-lived. May Thou be pleased to spare his other four heads. For, has he not awarded misery (to the lot of creatures) in this world? It may be asked why one should wish him a long life for this reason. Indeed it is due to Him, O Pure One, that there is occasion for me to be saved by Thy merciful glance, which is naturally intent on rescuing the miserable.

फलाद्वा पुण्यानां मयि करुणया वा त्वयि विभो
प्रसन्नेऽपि स्वामिन् भवदमल-पादाब्ज-युगलम् ।
कथं पश्येयं मां स्थगयति नमस्संभ्रम-जुषां
निलिम्पानां श्रेणि-निज-कनक-माणिक्य-मकुटैः ॥ १७ ॥

Phalād vā puṇyānāṁ mayi karuṇayā va tvayi vibho
prasanne'pi svāmin bhavad-amala-pādabja-yugalam /
kathaṁ paśyeyaṁ māṁ sthagayati namaḥ-sambhrama juṣām
nilimpānāṁ śreṇir nija-kanaka-māṇikya-makuṭaiḥ / 17

17. O Lord all-pervading! Even after Thy being pleased with me, either due to my meritorious works or due to Thy Grace, why is it that I cannot get a sight of Thy holy lotus feet? For, they are hidden from me by the golden crowns studded with precious gems belonging to the crowd of celestials who prostrate at Thy holy feet in excitement.

त्वमेको लोकानां परमफलदो दिव्य-पदवीं
वहन्तस्त्वन्मूलां पुनरपि भजन्ते हरिमुखाः ।
कियद्वा दाक्षिण्यं तव शिव मदाशा च कियती
कदा वा मद्रक्षां वहसि करुणा-पूरित-दृशा ॥ १८ ॥

Tvam eko lokānāṁ parama-phalado divyapadavīṁ
vahantas tvanmūlāṁ punar api bhajante harimukhāḥ /
kiyad vā dākṣiṇyaṁ tava śiva madāśa ca kiyatī
kadā vā madrakṣāṁ vahasi karuṇā-pūrita-dṛśā / 18

18. Thou alone, O Lord, art capable of giving liberation—the highest of all rewards—to men. Other deities like Viṣṇu only worship Thee, occupying the celestial states awarded by Thee. Unlimited is Thy liberality to devotees, and unlimited, too, are my worldly desires. When art Thou, therefore, going to save me with Thy compassionate look?

दुराशा-भूयिष्ठे दुरधिप-गृहद्वार-घटके
दुरन्ते संसारे दुरित-निलये दुःखजनके ।
मदायासं किं न व्यपनयसि कस्योपकृतये
वदेयं प्रीतिश्चेत् तव शिव कृतार्थाः खलु वयम् ॥१९ ॥

Durāśā-bhūyiṣṭhe duradhipa-gṛha-dvāra-ghaṭake
durante saṁsāre durita-nilaye duḥkhajanake /
madāyāsaṁ kiṁ na vyapanayasi kasyopakṛtaye
vadeyam prītiś cet tava śiva kṛtārthāḥ khalu vayam/ 19

19. Worldly life is full of evil desires; it involves servility to wicked masters; it is disastrous in the end; it is a source of sin, and productive of painful experiences.

Say, why, and for whose benefit, dost Thou not remedy this misery of mine? O Lord! If it, however, contributes to Thy joy, we are, indeed, satisfied.

सदा मोहाटव्यां चरति युवतीनां कुच-गिरौ
नट-त्याशा-शाखा-स्वटति झटिति स्वैरमभितः ।
कपालिन् भिक्षो मे हृदय-कपि-मत्यन्त-चपलं
दृढं भक्त्या बद्ध्वा शिव भवदधीन कुरु विभो ॥ २० ॥

Sadā mohāṭavyāṁ carāti yuvatīnāṁ kuca-girau
nataty āśā-śākhās vaṭati jhaṭiti svairam-abhitaḥ |
kapālin bhikṣo me hṛdaya-kapim atyanta-capalaṁ
dṛḍhaṁ bhaktyā baddhvā śiva bhavad-adhīnaṃ kuru vibho | 20

20. O Lord! Thou that bearest a skull in hand! Thou mendicant! Thou auspicious and all-pervading One! Accepting this monkey of my mind as my devout offering, bind it with (the cord of) devotion and bring it under Thy control—this extremely wayward monkey that always wanders in the forest of ignorance, dancing on the hill-tops of young women's breasts, and moving about quickly in diverse directions (according to its promptings) along the branches of worldly desires.

धृति-स्तंभाधारां दृढगुण-निबद्धां सगमनां
विचित्रां पद्माढ्यां प्रति-दिवस-सन्मार्ग-घटिताम् ।
स्मरारे मच्चेतः-स्फुट-पट-कुटीं प्राप्य विशदां
जय स्वामिन् शक्त्या सह शिवगणैः-स्सेवित विभो ॥ २१

Dhṛti-staṁbh'ādhārāṁ dṛḍha-guṇa nibaddhāṁ sagamanāṁ
vicitrāṁ padm'āḍhyāṁ prati-divasa-sanmārga-ghaṭitām |
smarāre maccetaḥ-sphuṭa-paṭakuṭīṁ prāpya viśadāṁ
jaya svāmin śaktyā saha śiva-gaṇaiḥ sevita vibho | 21

21. O Thou destroyer of Cupid and ruler of the worlds! Thou auspicious and all-pervading One attended upon by thy devotees! May Thou accompanied by Thy Divine Śakti (i.e. the Mother of the Universe, Śiva's consort, known variously as Umā, Pārvatı, Gaurī, etc.) enter into, and take residence in, the shining and movable tent of my mind, which is fixed every day on the royal road of divine contemplation, and which has the will as the pillar for its support, the Guṇas (i.e. dispositions of Nature), as its strong ropes, the numerous tendencies as its multiple colours, and the psychic centres as its lotus designs.

प्रलोभाद्यै-रर्थाहरण-परतन्त्रो धनि-गृहे
प्रवेशो-द्युक्तस्सन् भ्रमति बहुधा तस्करपते ।
इमं चेतश्चोरं कथ-मिह सहे शंकर विभो
तवाधीनं कृत्वा मयि निरपराधे कुरु कृपाम् ॥ २२ ॥

Pralobh'ādyair arth'āharaṇa-para-tantro dhani-gṛhe
praveś'odyuktaḥ san bhramati bahudhā taskara-pate /
imaṁ cetaś-coraṁ katham iha sahe śaṅkara vibho
tav'ādhīnaṁ kṛtvā mayi niraparādhe kuru kṛpām / 22

22. O bestower of good! Thou all-pervading One! Prompted by greed and other evil qualities, and being enslaved by the tendency to misappropriate wealth, the thief of my mind is roaming about extensively, bent on getting entrance into the houses of the rich. How can I suffer him to do so, O Lord of Thieves? Deign to bring him under Thy control and bestow Thy grace on me, who am innocent of all guilt.

(The forces of Avidya are the thieves that deprive the Atman of its spiritual glory. The Supreme Being is the Lord of Māyā, of which Avidya (ignorance) is an aspect. As the Master of Māyā, He is called the Lord of Thieves. In the Veda, Rudra-Śiva is addressed as the Master of Thieves —*taskarāṇāṁ pataye namaḥ.*)

करोमि त्वत्पूजां सपदि सुखदो मे भव विभो
विधित्वं विष्णुत्वं दिशसि खलु तस्याः फलमिति ।
पुनश्च त्वां द्रष्टुं दिवि भुवि वहन् पक्षिमृगता-
मदृष्ट्वा तत्खेदं कथमिह सहे शंकर विभो ॥ २३ ॥

Karomi tvatpūjāṁ sapadi sukhado me bhava vibho
vidhitvaṁ viṣṇutvam diśasi khalu tasyāḥ phalam iti /
punaśca tvāṁ draṣṭum divi bhuvi vahan pakṣi-mṛgatām
adṛṣṭvā tat khedaṁ katham iha sahe śaṅkara vibho / 23

23. O all-pervading one! Unto me who am engaged in Thy worship, vouchsafe eternal bliss at once. How could I possibly bear the grief, if, as a result of Thy worship, Thou bestowest on me the position of Brahmā or *Viṣṇu,* and still I fail to find Thee in heaven or earth after searching for Thee as a bird and a beast?

(The allusion is to the episode in the Purāṇas of Brahmā and Viṣṇu taking the form of a swan and a boar respectively, and going up and down to find out the extremities of Śiva who appeared as a tower of Light. Both of them failed in their effort to discover the limits of Divine glory.)

कदा वा कैलासे कनकमणिसौधे सहगणै-
र्वसन् शंभोरग्रे स्फुट-घटित-मूर्धाञ्जलिपुटः ।
विभो सांब स्वामिन् परमशिव पाहीति निगदन्
विधातृणां कल्पान् क्षणमिव विनेष्यामि सुखतः ॥ २४ ॥

Kadā vā kailāse kanaka-maṇi-saudhe saha gaṇair
vasan śambhor agre sphuṭa-ghaṭita-mūrdhāñjali-puṭaḥ
vibho sāṁba svāmin parama-śiva pāhīti nigadan
vidhātṛṇāṁ kalpān kṣaṇam iva vineṣyāmi sukhataḥ / 24

24. When shall I, in a blissful mood, pass like a second the long period (Kalpa) covered by the life-time of many Brahmās, staying in the very presence of Śiva along with the goblins in a mansion of gold and precious gems situated in (the heavenly mountain of) Kailāsa and praying with hands folded and held on the head, "Save me,O supremely auspicious and all-pervading One! Thou that art united with the Divine Mother! Thou Lord of all the worlds!"

(A Kalpa is a thousand divine years, which is equal to 432 million human years. It is one day time of a Brahmā and the duration of one cyclic manifestation of the cosmos. At the end of it a Pralaya or dissolution of equal duration takes place. After that a new day begins for Brahmā. 360 such days and nights constitute one Brāhmic year. 100 such Brāhmic years mark the lifetime of a Brahmā, after which the presiding Brahmā is aborbed in Mahaviṣṇu; and another Brahmā takes up the reins.)

स्तवै-र्ब्रह्मादीनां जय-जय-वचोभि-र्नियमिनां
गणानां केलीभि-र्मदकल-महोक्षस्य ककुदि ।
स्थितं नीलग्रीवं त्रिनयन-मुमाश्लिष्ट-वपुषं
कदा त्वां पश्येयं करधृत-मृगं खण्डपरशुम् ॥ २५ ॥

Stavair brahm'ādīnāṁ jaya-jaya-vacobhir niyaminām
gaṇānāṁ kelībhir madakala-maho'kṣasya kakudī /
sthitaṁ nīla-grīvaṁ tri-nayanam umā'śliṣṭa-vapuṣaṁ
kadā tvāṁ paśyeyaṁ kara-dhṛta-mṛgaṁ khaṇḍa-paraśum / 25

25. When shall I behold Thee, three-eyed and blue-throated, sitting on the hump of Thy huge and spirited bull, with the battle axe and deer in Thy two hands and Umā holding Thy body in embrace, while the celestial attendants play about, the divinities like Brahmā sing hymns of praise and the ascetics cry "Hail"?

कदा वा त्वां दृष्ट्वा गिरिश तव भव्यांघ्रियुगलं
गृहीत्वा हस्ताभ्यां शिरसि नयने वक्षसि वहन् ।

समाश्लिष्याघ्राय स्फुट-जलज-गन्धान् परिमला-
नलभ्यां ब्रह्माद्यै-र्मुद-मनुभविष्यामि हृदये ॥ २६ ॥

Kadā vā tvāṁ dṛṣṭvā giriśa tava bhavyāṅghri-
yugalaṁ
gṛhītvā hastābhyāṁ śirasi nayane vakṣasi vahan |
samāśliṣy'āghrāya sphuṭa-jalaja-gandhān parimalān
alabhyāṁ brahmādyair mudam-anubhaviṣyāmi
hṛdaye | 26

26. O Thou resident of the mountain! When shall I see Thee and gain bliss unattainable even by Brahmā and others, holding with my hands Thy holy feet, pressing them against my head, chest and eyes, embracing them and smelling their fragrance resembling that of a full-blown lotus?

करस्थे हेमाद्रौ गिरिश निकटस्थे धनपतौ
गृहस्थे स्वर्भूजाऽमर-सुरभि-चिन्तामणिगणे ।
शिरस्थे शीतांशौ चरण-युगलस्थेऽखिलशुभे
कमर्थं दास्येऽहं भवतु भवदर्थं मम मनः ॥ २७ ॥

Karasthe hemādrau giriśa nikaṭasthe dhanapatau
gṛhasthe svarbhūjā'marasurabhi-cintāmaṇi-gaṇe |
śirasthe sītāmśau caraṇa-yugalasthe'khilaśubhe
kam artham dāsye'haṁ bhavatu bhavad-arthaṁ
mama manaḥ | 27

27. Since Thou holdest the golden mountain (Meru) in Thy hand (as the bow); since Kubera, the lord of wealth, remains close to Thee; since the wish-yielding tree of heaven Kalpataru, the celestial cow of plenty Kāmadhenu, and the magic gem that confers all desires (Cintāmaṇi) are in Thy household; since the moon resides on Thy head; and since all auspiciousness abides at Thy feet—what object of value can I possibly offer unto Thee? Therefore, O Thou resident of the mountain, let my mind be Thine (as the only thing that can be dedicated to Thee).

सारूप्यं तव पूजने शिव महादेवेति संकीर्तने
सामीप्यं शिवभक्ति-धुर्य-जनता-सांगत्य-संभाषणे ।
सालोक्यं च चराचरात्मक-तनु-ध्याने भवानीपते
सायुज्यं मम सिद्ध-मत्र भवति स्वामिन् कृतार्थोऽस्म्यहम् ॥

Sārūpyaṁ tava pūjane śiva mahādeveti saṅkīrtane
sāmīpyaṁ śiva-bhakti-dhurya-janatā-sāṅgatya-
saṁbhāṣaṇe |
sālokyaṁ ca carācarātmaka-tanudhyāne bhavānīpate
sāyujyaṁ mama siddham atra bhavati svāmin
kṛtārtho'smyaham | 28

28. O Lord of Bhavānī! I attain to similarity of form with Thee by performing Thy ritualistic worship; to closeness with Thee by singing Thy praise; to residence in Thy heavenly plane by associating and conversing with

Thy noble devotees; and to oneness with Thee by contemplating on Thy form constituted of the whole of this living and non-living world. Thus in this very embodiment I shall attain life's fulfilment.

(The four levels in the attainment of the Lord are referred to here. These are in the order stated above as *sārūpya*, *sāmīpya*, *sālokya* and *sāyujya*. The means also for those respective attainments are mentioned here.)

त्वत्पादांबुज-मर्चयामि परमं त्वां चिन्तयाम्यन्वहं
त्वामीशं शरणं व्रजामि वचसा त्वामेव याचे विभो ।
वीक्षां मे दिश चाक्षुषीं सकरुणां दिव्यै-श्चिरं प्रार्थितां
शंभो लोकगुरो मदीयमनसः सौख्योपदेशं कुरु ॥२९॥

Tvat-pādā'mbujam arcayāmi paramaṁ tvāṁ
cintayāmy anvaham
tvām īśaṁ śaraṇaṁ vrajāmi vacasā tvām eva
yāce vibho /
vīkṣāṁ me diśa cākṣuṣīṁ sakaruṇāṁ divyaiś ciraṁ
prārthitāṁ
śambho lokaguro madīya-manasaḥ
saukhyo'padeśaṁ kuru / 29

29. I worship Thy lotus feet, O All-pervading One! I contemplate always on Thee, O Supreme Being! I

surrender myself to Thee, O Master of the Worlds! I beg of Thee for the fulfilment of only one wish. O Giver of Happiness! Deign to bestow on me, O teacher of the World, that merciful glance of Thy looks, so eagerly sought by the Divinities, and impart to my mind the instruction that confers eternal bliss.

वस्त्रोद्धूतविधौ सहस्रकरता पुष्पार्चने विष्णुता
गंन्धे गन्धवहा-त्मताऽन्नपचने बर्हिर्मुखाध्यक्षता ।
पात्रे कांचनगर्भतास्ति मयि चेद् बालेन्दुचूडामणे
शुश्रूषां करवाणि ते पशुपते स्वामिन् त्रिलोकीगुरो ॥

Vastro'ddhūta-vidhau sahasra-karatā puṣp'ārcane viṣṇutā
gandhe gandha-vah'ātmat'ānna-pacane
barhirmukhā'dhyakṣatā /
pātre kāñcanā-garbhat'āsti mayi ced bālendu-cūḍāmaṇe
śuśrūṣāṁ karavāṇi te paśupate svāmin trilokī-
guro / 30

30. O Thou who hast as ornament the crescent moon in Thy matted locks! Thou master of creatures! Thou the Lord of all! Thou teacher of the worlds! Had I a thousand arms like the sun to offer Thee cloth; had I all-pervasiveness like Vishnu to worship Thee with flowers; had I the power of wafting fragrance like the air to wave incense before Thee; had I control over fire

like Indra, the chief of Agni, to prepare cooked offerings for Thee; and had I origin in the Golden Egg like Hiranygarbha to worship Thee with the needed vessel—then I could have accomplished Thy service.

नालं वा परमोपकारक-मिदं त्वेकं पशूनां पते
पश्यन् कुक्षिगतान् चराचरगणान् बाह्यस्थितान् रक्षितुम् ।
सर्वामर्त्य-पलायनौषध-मतिज्वालाकरं भीकरं
निक्षिप्तं गरलं गले न गलितं नोद्गीर्ण-मेव त्वया ॥

Nālaṁ vā param'opakārakam idaṁ tv'ekaṁ paśūnāṁ pate
paśyan kukṣi-gatān carā'cara-gaṇān bāhya-sthitān rakṣituṁ |
sarv'āmartya-palāyan'auṣadhaṁ ati-jvālākaraṁ bhīkaraṁ
nikṣiptaṁ garalaṁ gale na galitaṁ no'dgīrṇam 'eva tvayā | 31

31. O Thou Master of all souls! In order to protect the living and non-living beings that are within and without Thee, Thou didst neither swallow nor vomit, but retained in Thy throat, that terrible flaming poison (*Kālakūta*), which scared away all the celestials. Is not this one supreme act of service enough (to establish Thy greatness)?

(The allusion is to the churning of the Milk Ocean by the Devas and Asuras, using the serpent Vasuki as the churning cord and Mount Mandara as the churning rod. In the course of the churning emerged the deadly poison Kālakūṭa, which threatened to destroy the worlds. It was only Siva who could swallow it and thus save the worlds.)

ज्वालोग्र-स्सकला-मराति-भयदः क्ष्वेलः कथं वा त्वया
दृष्टः किं च करे धृतः करतले किं पक्व-जंबूफलम् ।
जिह्वायां निहितश्च सिद्धघुटिका वा कण्ठदेशे भृतः
किं ते नीलमणि-र्विभूषण-मयं शंभो महात्मन् वद ॥

Jvālograḥ sakalā'mar'āti-bhayadaḥ kṣvelaḥ kathaṁ vā tvayā
dṛṣṭaḥ kiṁ ca kare dhṛtaḥ karatale kiṁ pakva-jambū-phalam |
jihvāyāṁ nihitaśca siddha-ghuṭikā vā kaṇṭha-deśe bhṛtaḥ |
kiṁ te nīlamaṇir vibhūṣaṇam ayaṁ śambho mahātman vada || 32

32. O great Soul! Thou source of all good! Pray, tell how didst Thou look at that poison (*Kālakūta*), flaming fiercely like fire, so terrifying to all the immortal celestials even? And how didst Thou take it and hold it in hand? Was it a ripe Jambu fruit to handle? How,

again, didst Thou place it on the tongue like a medicinal pill of the Siddhas; and how, wear it in the throat like a blue gem?

नालं वा सकृदेव देव भवत-स्सेवा नतिर्वा नुतिः
पूजा वा स्मरणं कथाश्रवण-मप्यालोकनं मादृशाम् ।
स्वामिन्नस्थिर-देवतानुसरणायासेन किं लभ्यते
का वा मुक्ति-रितः कुतो भवति चेत् किं प्रार्थनीयं तदा ॥

Nālaṁ vā sakṛd-eva deva bhavataḥ sevā natir vā nutiḥ
pūjā vā smaraṇaṁ kathā-śravaṇam apy ālokanaṁ mādṛśām /
svāminn asthira-devat'ānusaraṇ'āyāsena kiṁ labhyate
kā vā muktir itaḥ kuto bhavati cet kiṁ prārtha-nīyaṁ tadā / 33

33. O Lord! Thou Master of all! For the attainment of liberation, is it not enough for men like me to serve Thee even once by prostration, by praise, by listening to divine stories, by worship, by contemplation, or by visualisation? By what else but these can liberation be achieved? If, however, it is attainable by any of these, what is there to be gained by the arduous worship of ephemeral deities?

किं ब्रूम-स्तव साहसं पशुपते कस्यास्ति शंभो भव-
द्धैर्यं चेदृश-मात्मनःस्थिति-रियं चान्यैः कथं लभ्यते ।
भ्रश्य-द्देवगणं त्रसन्मुनिगणं नश्यत्प्रपञ्चं लयं
पश्यन्निर्भय एक एव-विहर-त्यानन्द-सान्द्रो भवान् ॥३४

Kiṁ brūmas tava sāhasaṁ paśupate kasy'āsti śambho bhavad-
dhairyaṁ c'edṛśam ātmanaḥ sthitir iyam ca'nyaiḥ kathaṁ labhyate /
bhraśyad-deva-gaṇaṁ trasan-muni-gaṇaṁ naśyat-pra-pañcaṁ layam
paśyan nirbhaya eka eva viharaty ānanda-sāndro bhavān / 34

34. O Lord of living beings! How audacious is Thy conduct? And, pray, who can ever be a match to Thee in courage? And who attains to that state which is Thine? For Thou fearlessly sportest, alone and full of bliss, witnessing the cosmic dissolution when the celestials lose their heavenly positions, the sages feel terror-stricken, and the world systems become reduced to their primal state.

योगक्षेम-धुरंधरस्य सकलःश्रेयः प्रदोद्योगिनो
दृष्टादृष्ट-मतोपदेश-कृतिनो बाह्यान्तर-व्यापिनः ।

सर्वज्ञस्य दयाकरस्य भवतः किं वेदितव्यं मया
शंभो त्वं परमान्तरंग इति मे चित्ते स्मराम्यन्वहम्॥ ३८॥

Yoga-kṣema-dhuraṁ-dharasya sakalaḥ-śreyaḥ prad'odyogino
dṛṣṭ'ādṛṣṭa-mato'padeśa-kṛtino bāhyāntara-vyāpinaḥ /
sarvajñasya dayā-karasya bhavataḥ kiṁ veditavyaṁ mayā
śambho tvaṁ param'āntaraṅga iti me citte smarāmy anvaham // 35

35. What am I to petition unto Thee who bearest the responsibility for both the present and the future welfare of beings; who art ready to confer all good (on devotees); who art the perfect revealer of all religions existing and yet to exist; and who art all-knowing and all-merciful? Always do I think of Thee in my mind as my dearest and nearest.

भक्तो भक्तिगुणावृते मुदमृतापूर्णे प्रसन्ने मनः
कुम्भे सांब तवांघ्रिपल्लवयुगं संस्थाप्य संवित्फलम् ।
सत्वं मन्त्र-मुदीरय-न्निजशरीरागार-शुद्धिं वहन्
पुण्याहं प्रकटीकरोमि रुचिरं कल्याण-मापादयन् ॥५६॥

Bhakto bhakti-guṇ'āvṛte mud-amṛtā-pūrṇe prasanne manaḥ
kumbhe sāmba tav'āṅghri-pallava-yugaṁ saṁsthāpya saṁvit-phalam /
sattvaṁ mantram udīrayan nija-śarīr'āgāra śuddhiṁ vahan
puṇyāhaṁ prakaṭī-karomi ruciraṁ kalyāṇam āpādayan / 36

36. O Thou united with the Divine Mother! In order to sanctify the house of my body and render it most auspicious, I, Thy devotee, shall perform the purificatory rite, uttering the sacred five-lettered Mantra and dedicating the pot of my pacified mind, which has joy as the water filling it, devotion as the string wound round it, Thy sacred feet as the tender leaves placed on it, and knowledge as the cocoanut crowning it.

(The items of a common purificatory ceremony are used here to symbolise a Sādhana. In the rite *puṇyāha* a new pot full of water, with thread wound round its neck and a few mango leaves and a coconut placed on its mouth is kept ready. After the appropriate purification Mantras are uttered, the water is sprinkled on the objects and persons to be purified.)

आम्नायांबुधि-मादरेण सुमन-स्संघा-स्समुद्यन्मनो
मन्थानं दृढभक्ति-रज्जु-सहितं कृत्वा मथित्वा ततः ।

सोमं कल्पतरुं सुपर्व-सुरभिं चिन्तामणिं धीमतां
नित्यानन्द-सुधां निरन्तर-रमा-सौभाग्य-मातन्वते ॥

Āmnāy'āmbudhim ādareṇa sumanaḥ-saṅghāḥ samudyan mano
manthānaṁ dṛḍha-bhakti-rajju-sahitaṁ kṛtvā mathitvā tataḥ |
somaṁ kalpa-taruṁ suparva-surabhiṁ cintāmaṇiṁ dhīmatāṁ
nityā'nanda-sudhāṁ nirantara-ramā-saubhāgyam ātanvate | 37

37. Just as the Devas churned the Ocean of Milk and obtained the moon (Soma), the wish fulylling tree, the cow of plenty, the 'magic-gem', nectar, and Ramā (Lakshmi), so the wise men churn the ocean of the Vedas, using their virtuous mind as the rod and firm devotion as the rope string, and obtain Thee, who art in union with the Divine Mother (Sa-uma=soma)—Thee who fulfillest all wants like the wish-fulling tree and the cow of plenty, who grantest all desires like the 'magic-gem', who conferest perpetual bliss on the wise like nectar, and who givest liberation like Laksmi.

(The allusion is to the Paurāṇika story about the churning of the ocean by the Devas and Asuras. The many rare things that came up in the course of the churning are referred to here. The practice of devotion to Śiva and its fruits are compared to this episode and the results got from it.)

प्राक्पुण्याचल-मार्गदर्शित-सुधामूर्तिः प्रसन्नश्शिवः
सोमस्सद्गुणसेवितो मृगधरः पूर्णस्तमो-मोचकः ।
चेतः पुष्कर-लक्षितो भवति चेदानन्दपाथो-निधिः
प्रागल्भ्येन विजृंभते सुमनसां वृत्तिस्तदा जायते ॥३८

Prāk-puṇyācala-mārgadarśita-sudhā-mūrtiḥ prasannaḥ śivaḥ
somaḥ sadguṇa-sevito mṛga-dharaḥ pūrṇas tamo-mocakaḥ |
cetaḥ-puṣkara-lakṣito bhavati ced-ānanda-pātho-nidhiḥ
prāgalbhyena vijṛmbhate sumanasāṁ vṛttis tadā jāyate ||. 38

38. Just as the ocean swells when, attended by the stars, the full moon—pure, auspicious, deer-marked and shattering darkness—is revealed in the sky by the 'eastern mountain', so one's joy increases beyond measure when Thou—who art united with the Divine Mother (Soma), who art pure, auspicious and perfect, and who bearest the deer and destroyest ignorance, appearest in the heart,—Thy nectarine form being revealed by the mountain of virtues acquired in the past. Then there is occupation, indeed, for the wise.

धर्मो मे चतुरंघ्रिकः सुचरितः पापं विनाशं गतं
काम-क्रोध-मदादयो विगलिताः कालाः सुखाविष्कृताः ।
ज्ञानानन्द-महौषधिः सुफलिता कैवल्यनाथे सदा
मान्ये मानसपुण्डरीक-नगरे राजावतंसे स्थिते ॥ ३९ ॥

Dharmo me catur-aṅghrikaḥ sucaritaḥ pāpaṁ vināśaṁ gataṁ
kāma-krodha-ṁadādayo vigalitāḥ kālāḥ sukhā-viṣkṛtāḥ |
jñān' ānanda-mah' auṣadhiḥ suphalitā kaivalya-nāthe sadā
mānye mānasa-puṇḍarīka-nagare rājāvataṁse sthite || 39

39. Just as in the kingdom of a good ruler there is always pre-ponderence of righteousness, dwindling of evil, general prosperity, enlightenment and joy, so when Thou—the worshipful King of Kings, the Sovereign of the realm of liberation—reignest in the lotus of my heart, my righteous activities become complete, my sins dwindle, my passions wane, my life becomes happy, and my knowledge and bliss become fruitful.

धीयन्त्रेण वचोघटेन कविता-कुल्योपकुल्याक्रमै-
रानीतैश्च सदाशिवस्य चरितांभोराशि-दिव्यामृतैः ।
हृत्केदार-युताश्च भक्तिकलमाः साफल्य-मातन्वते
दुर्भिक्षान्मम सेवकस्य भगवन् विश्वेश भीतिः कुतः ॥

Dhī-yantreṇa vaco-ghaṭena kavitā-kuly'opakuly' ākramair-
ānītaiś ca Sadāśivasya caritāmbho-rāśi-divy'ā-mṛtaiḥ |
hṛt-kedāra-yutāś ca bhakti-kalamāḥ sāphalyam ātanvate
durbhikṣān mama sevakasya bhagavan viśveśa bhītiḥ kutaḥ || 40

40. O Lord! Thou master of the worlds! When with the water-wheel of intellect and the pot of words, the pure waters of the divine stories of Sadāśiva are brought to the fields of the heart through the canals and subchannels of poesy, the rice crop of devotion yields a plentiful harvest. Where is then fear of famine (the dearth of divine love and its fruits) for me who am Thy dependant?

पापोत्पात-विमोचनाय रुचिरैश्वर्याय मृत्युंजय
स्तोत्र-ध्यान-नति-प्रदक्षिण-सपर्यालोकनाकर्णने ।

जिह्वा-चित्त-शिरोङ्घ्रि-हस्त-नयन-श्रोत्रैरहं प्रार्थितो
मामाज्ञापय तन्निरूपय मुहु-र्मामेव मा मेऽवचः ॥ ४१ ॥

Pāp'otpāta-vimocanāya rucir'aiśvaryāya mṛthyuṁjaya
stotra-dhyāna-nati-pradakṣiṇa-sapary'ālokanā' karṇane |
jihvā-citta-śiro'ṅghri-hasta-nayana-śrotrair aham prārthito
mām ājñāpaya tan nirūpaya muhur mām eva mā me' vacaḥ // 41

41. O destroyer of death! For the destruction of sin and for the attainment of great prosperity (i.e. liberation), I am requested by the tongue to sing Thy praise, by the mind to contemplate on Thee, by the head to prostrate to Thee, by the legs to circumambulate Thee, by the hands to worship Thee, by the eyes to see Thee, and by the ears to hear Thy stories. Direct me to these endeavours, and remind me of them. May I not become speechless (nor lose the powers of any of the organs mentioned above, so that I may practise devotion to Thee without impediment).

गांभीर्यं परिखापदं घनधृतिः प्राकारउद्यद्गुण-
स्तोमश्चाप्तबलं घनेन्द्रियचयो द्वाराणि देहे स्थितः ।

विद्या-वस्तु-समृद्धि-रित्यखिल-सामग्री-समेते सदा
दुर्गातिप्रिय-देव मामक-मनो-दुर्गे निवासं कुरु ॥ ४२ ॥

Gāmbhīryaṁ parikhā-padaṁ ghanā-dhṛtiḥ prākāra udyadguṇa-
stomaś c'āptabalam ghan'endriya-cayo dvārāṇi dehe sthitaḥ |
vidyā vastu-samṛddhir ity akhila-sāmagrī-samete sadā
durgā'tipriya-deva māmaka mano-durge nivāsaṁ kuru | 42

42. O Lord! Thou who art fond of residing in fortresses (*Durga*)! Take Thy residence always in the well-supplied fortress of my mind, having calmness as the moat, unyielding resolution as the surrounding walls, the rising multitude of virtues as the faithful army, the powerful senses located in the body as the gates, and knowledge as abounding wealth.

(There is pun on the word *durga*. It means a fortress and also *Pārvati* the Divine Mother.)

मा गच्छ त्व-मितस्ततो गिरिश भो मय्येव वासं कुरु
स्वामिन्नादिकिरात मामकमनः कान्तार-सीमान्तरे ।
वर्तन्ते बहुशो मृगा मदजुषो मात्सर्य-मोहादय-
स्तान् हत्वा मृगया-विनोद रुचितालाभं च संप्राप्स्यसि ॥

Mā gaccha tvam itas-tato giriśa bho mayyeva vāsaṁ kuru
svaminn ādi-kirata māmaka-manaḥ-kāntāra-sīmāntare |
vartante bahuśo mṛgā mada-juṣo mātsarya-mohādayas
tān hatvā mṛgayā-vinoda-rucitā-lābhaṁ ca samprāpsyasi | 43

43. O Lord! Thou Resident of the Mountain! Thou the Primeval Hunter! Go not hither and thither, but reside within me alone. For in the forest of my mind there are many beasts of prey like envy, infatuation and the rest. Killing them, Thou shalt satisfy Thy fondness for the hunt.

करलग्नमृगः करीन्द्र-भंगो
घनशार्दूलाविखण्डनोऽस्त-जन्तुः ।
गिरिशो विशदाकृतिश्च चेतः
कुहरे पंचमुखोस्ति मे कुतो भीः ॥ ४४ ॥

Kara-lagna-mṛgaḥ karīndra-bhaṅgo
ghana-śārdūla-vikhaṇḍano'sta-jantuḥ
giriśo viśad-ākṛtiś ca cetaḥ-
kuhare pañca-mukho'sti me kuto bhīḥ || 44

44. Thou holdest the deer in hand as the lion its prey. Thou didst kill the elephant-shaped and tiger-shaped monsters as the lion kills the leaders of elephant herds and tigers of huge proportions. Thou dost destroy all beings at the end of the cycle as the lion does the beasts of the forest. When the Lord Śiva—the fair-complexioned and the five-faced or *pañcamukha*, who thus resembles in all respects the lion also called the *pañca mukha* or the five-faced —resides in the cave of my heart, whence is there any cause of fear for me?

छन्दश्शाखि-शिखान्वितै-र्द्विजवरैः संसेविते शाश्वते
सौख्यापादिनि खेदभेदिनि सुधासारैः फलै-र्दीपिते ।
चेतः पक्षिशिखामणे त्यज वृथा-संचार-मन्यै-रलं
नित्यं शंकर-पादपद्म-युगली-नीडे विहारं कुरु ॥ ४५ ॥

Chandaḥ-śākhi-śikhānvitair dvijavaraiḥ saṁsevite śāśvate
saukhy'āpādini kheda-bhedini sudhā-sāraiḥ phalair dīpite
cetaḥ-pakṣi-śikhāmaṇe tyaja vṛthā-sañcāram anyair alaṁ
nityaṁ Śaṅkara-pāda-padma-yugalī-nīḍe vihāraṁ kuru || 45

45. Thou kingly bird of my mind! Give up thy vain wanderings and quest after other things, and sport

for ever in the nest of Śiva's feet, which are resorted to by the birds of holy men fluttering amidst the branches of the tree of the Vedas, and which are rendered charming by the fruits of liberation—imperishable, joy-giving, pain-healing and nectarine.

आकीर्णे नखराजिकान्ति-विभवै-रुद्यत्सुधा-वैभवै-
राधौतेपि च पद्मराग-ललिते हंसव्रजै-राश्रिते ।
नित्यं भक्ति-वधूगणैश्च रहसि स्वेच्छा-विहारं कुरु
स्थित्वा मानस-राजहंस गिरिजानाथांघ्रि-सौधान्तरे ॥

Ākīrṇe nakha-rāji-kānti-vibhavair udyat-sudhā-vaibhavair
ādhaute'pi ca padma-rāga-lalite haṁsa-vrajair āśrite |
nityaṁ bhakti-vadhū-gaṇaiś ca rahasi svecchā-vihāraṁ kuru
sthitvā mānasa-rāja-haṁsa girijā-nathāṅghri-saudhāntare || 46

46. O kingly swan of my mind! Sport at pleasure with the ladies of devotion, residing in the privacy of the mansion of Śiva's feet—a mansion rendered brilliant by the rich light diffused by the nails, white-washed with the nectarine rays of the crescent moon, rendered charm-

ing by the ruby-like lustre of the lotus-feet, and resorted to by the swans of sages who meditate on the meaning of Hamsamantra.

शंभुध्यान-वसन्त-संगिनि हृदारामेऽघजीर्णच्छदाः
स्रस्ता भक्तिलताच्छटा विलसिताः पुण्यप्रवाल-श्रिताः ।
दीप्यन्ते गुणकोरका जपवचः पुष्पाणि सद्वासना
ज्ञानानन्द-सुधा-मरन्द-लहरी संवित्फलाभ्युन्नतिः ॥

Śambhu-dhyāna-vasanta-saṅgini hṛdārāme' gha-jīrṇa-cchadāḥ
srastā bhakti-latācchaṭā vilasitāḥ puṇya-pravālaśritāḥ
dīpyante guṇa-korakā japavacaḥ puṣpāṇi sadvāsanā
jñānānanda-sudhā-maranda-laharī saṁvit-phalābhyunnatiḥ || 47

47. The spring-time of divine contemplation having arrived in the garden of the heart, the ripe leaves of sin have fallen away and the creepers of devotion, bearing the sprouts of virtuous acts, have begun to spread, while the buds of virtue, the flowers of holy chants, the fragrance of pious dispositions, the honey-flow of bliss that knowledge brings, and the plentiful fruitage of devotion, have begun to flourish.

नित्यानन्द-रसालयं सुरमुनि-स्वान्तांबु-जाताश्रयं
स्वच्छं सद्द्विज-सेवितं कलुषहृत्-सद्वासनाविष्कृतम् ।
शंभुध्यान-सरोवरं व्रज मनो हंसावतंसस्थिरं
किं क्षुद्राश्रय-पल्वल-भ्रमण-संजात-श्रमं प्राप्स्यसि ॥ ४८

Nityānanda-rasālayaṁ suramuni-svāntāṁbujātāśrayaṁ
svacchaṁ sad-dvija-sevitaṁ kaluṣa-hṛt sadvāsanāviṣkṛtaṁ |
śambhu-dhyāna-sarovaraṁ vraja mano-haṁsāvataṁsa sthiraṁ
kiṁ-kṣudrāśraya-palvala-bhramaṇa-saṁjāta - śramaṁ prāpsyasi || 48

48. O Kingly swan of my mind! Why do you wander in the muddy tanks of worldliness, fit only for mean creatures? Go unto the pure and perpetual lake of divine contemplation, having eternal bliss for its waters, the minds of heavenly sages for its lotus flowers, the holy men as the birds resorting to it, sins as the dirt it cleanses away, and virtuous disposition as the fragrance it emits.

आनन्दामृत-पूरिता हरपदांभोजालवालोद्यता
स्थैर्योपघ्न-मुपेत्य भक्तिलतिका शाखोपशाखान्विता ।

उच्चै-र्मानस-कायमान-पटली-माक्रम्य निष्कल्मषा
नित्याभीष्ट-फलप्रदा भवतु मे सत्कर्म-संवर्धिता ॥ ४९ ॥

Ānandāmṛta-pūritā hara-padāṁbhojālavālodyatā
sthairyopaghnam upetya bhakti-latikā śākhopaśākhānvitā
uccair-mānasa kāyamāna-paṭalīm ākramya niṣkalmaṣā
nityābhīṣṭaphalapradā bhavatu me satkarma-saṁvardhitā || 49

49. Divine love is like a creeper—it is filled with the nectar of joy; it springs from the bed of Śiva's lotus feet: it spreads with its ramified branches along the contiguous support of constancy (of aspiration); it covers the high roofing of the mind; it is tended by the service of virtuous acts; it is free from the disease of sin. May that creeper of divine love yield the longed for and eternal fruitage (of liberation) unto me!

सन्ध्यारंभ-विजृंभितं श्रुतिशिरस्थानान्त-राधिष्ठितं
सप्रेम-भ्रमराभिराम-मसकृत् सद्वासना-शोभितम् ।
भोगीन्द्राभरणं समस्त-सुमनः-पूज्यं गुणाविष्कृतं
सेवे श्रीगिरि-मल्लिकार्जुन-महालिंगं शिवालिंगितम् ॥

Sandhyārambha-vijṛmbhitaṁ śrutiśira-sthānāntar-
ādhiṣṭhitaṁ
saprema-bhramarā'bhirāmam asakṛt-sadvāsanā-
śobhitam /
bhogīndr'ābharaṇaṁ samasta-sumanaḥ-pūjyaṁ
guṇāviṣkṛtaṁ
seve śrīgiri-mallik'ārjuna-mahāliṅgam śivā'liṅgitam
// 50

50. The Lord Siva resembles the (flowering) Arjuna tree with the jasmine creeper entwining it. He dances at dusk when the tree also blossoms (*Sandhyārambha-vijṛmbhitam*). He occupies the crest of Vedic wisdom just as Arjuna flowers find a place on the ears and heads of men (*Śrutiśira-sthanāntar-ādhiṣṭitam*). He is rendered beautiful by the presence of loving Bhramarāmbikā (His Consort), and the tree by that of eager honey bees (*Saprema-bhramarābhirāmam*). He is always distinguished by reason of good men resorting to Him as the tree is by its good smell (*Sadvāsanā-śobhitam*). He has the kings of snakes as his ornaments while the Arjuna flowers form the decorations of noted pleasure-seekers (*Bhogīndrā-bharaṇam*). He is worthy of being worshipped by all other gods, and the Arjuna flowers are laudable among all other flowers (*Samasta-sumanaḥ-pūjyam*). He reveals the qualities of Nature like Sattva, Rajas and Tamas, and the Arjuna flowers their colour, fragrance and other

qualities (*Guṇāviṣhkṛtam*). He is established as the Liṅga known as Mallikārjuna on the mountain Śrīparvata (*Śriśaila*), while the Arjuna tree stands on a beautiful peak (*Śrīgirimallikārjuna-mahāliṅgam*). He is embraced by Pārvati and the tree by jasmine creepers (*Śivāliṅgitam*). I worship Śiva who thus resembles the Arjuna tree and who is represented by his emblem known as Mallikārjuna established on the Śrīparvata.

भृंगीच्छा-नटनोत्कटः करिमदग्राही स्फुरन्माधवा-
ह्लादो नादयुतो महासितवपुः पंचेषुणा चादृतः ।
सत्पक्ष-स्सुमनो-वनेषु स पुनः साक्षान्मदीये मनो
राजीवे भ्रमराधिपो विहरतां श्रीशैलवासी विभुः ॥ ५१

Bhṛṅgī'cchā-naṭan'otkaṭaḥ kari-mada-grāhī sphuran-
mādhavā-
hlādo nādayuto mahāsita-vapuḥ pañceṣuṇā cādṛtaḥ /
satpakṣaḥ sumanovaneṣu sa punaḥ sākṣānmadīye
mano-
rājīve bhramarādihpo viharatāṁ śriśailavāsī
vibhuḥ // 51

51. Lord Śiva is like the king of honey bees. As the bee shows delight in acting according to the desire of the female bee, He likes to see His attendant Bhringi

dancing at pleasure (*bhṛṅgīcchā-naṭanotkaṭaḥ*). As the bee takes the ichor of elephants, He destroys the pride of the 'elephant-demon' (*karimadagrāhī*). As the bee feels delight in the brilliant spring, He is delighted with Visnu in the form of Mohini, the infatuating damsel (*sphuranmādhavāhlādaḥ*). As the bee always makes the buzzing sound, He is associated with Omkāra (*nādayutaḥ*). As the bee is very black, He is extremely white (*Mahāsita-vapuḥ*). As the bee is welcomed by Cupid as a helper in his work, He is respected by Cupid, being his subduer (*pañceṣuṇā ādṛtaḥ*). As the bee flies about in flower gardens, He takes delight in protecting the celestials (*sumanovaneṣu ṣaṭpakṣaḥ*). As the bee lives in beautiful mountains, He resides in the Śrīparvata (Śrīśailavāsī). As the bee goes everywhere, He is all-pervading (Vibhuḥ). May Siva, who thus resembles the king bee, sport in the lotus of my heart!

कारुण्यामृत-वर्षिणं घनविपद्-ग्रीष्मच्छिदा-कर्मठं
विद्या-सस्य-फलोदयाय सुमन-स्संसेव्य-मिच्छाकृतिम् ।
नृत्यद्भक्त-मयूर-मद्रिनिलयं चंचज्जटा-मण्डलं
शंभो वांछति नीलकन्धर सदा त्वां मे मनश्चातकः ॥

Kāruṇy'āmṛta-varṣiṇaṁ ghana-vipad-grīṣma-cchidā-karmaṭham

vidyā-sasya-phalodayāya sumanaḥ-saṁsevyam icchākṛtim |
nṛtyad-bhakta-mayūram adrinilayaṁ cañcaj-jaṭāmaṇḍalaṁ
śaṁbho vāñchati nīlakandhara-sadā tvāṁ me manaścātakaḥ || 52

52. O giver of joy! O blue-throated one! The Chataka (*Caceulas Melanoleucus*) of my mind always longs for the rain cloud of Thy self that pours down the shower of mercy; that has the power of warding off the summer of grave misfortunes; that requires to be adored by the wise men and the gods for the fruition of wisdom; that can assume any form; that is accompanied by the dancing peacocks of devotees; that resides on the mountain peaks; and that is endowed with the lightnings of brilliant matted locks.

(The Cātaka bird is reputed to subsist only on the rain water, which it drinks straight as its falls from the clouds.)

आकाशेन शिखी समस्तफणिनां नेत्रा कलापी नता-
ऽनुग्राहि-प्रणवोपदेश-निनदैः केकीति यो गीयते ।
श्यामां शैलसमुद्भवां घनरुचिं दृष्ट्वा नटन्तं मुदा
वेदान्तोपवने विहार-रसिकं तं नीलकण्ठं भजे ॥ ५३ ॥

Ākāśena śikhī samasta-phaṇinām netrā kalāpī natā'
nugrāhi-praṇavopadeśa-ninadaiḥ kekīti yo gīyate |
śyāmāṁ śaila-samudbhavāṁ ghana-ruciṁ dṛṣṭvā
naṭantaṁ mudā
vedāntopavane vihāra-rasikaṁ taṁ nīlakaṇṭhaṁ
bhaje || 53

53. Lord Śiva is like unto a dancing peacock. He is blue-throated even as the peacock. He bears the sky as crest, as the peacock its feathery plume. He has the lord of all serpents as his necklace while the peacock, being the deadly enemy of all serpents, has mastery over them. He is decorated with ornaments, as the peacock is with its ornamental tail. He instructs with the sound Om in blessing those who prostrate, while the peacock utters its cry known as the Keka. He dances in joy, seeing the beautiful young daughter of the mountain (i.e. Parvati, His consort), while the peacock dances at the sight of the black-coloured clouds coming from the hills (*śailasamudbhavām śyāmām ghanarucim*). I worship that Siva, the blue-throated one, who thus resembles the peacock and delights to sport in the garden of Vedānta.

सन्ध्याघर्म-दिनात्ययो हरिकराघात-प्रभूतानक–
ध्वानो वारिदगर्जितं दिविषदां दृष्टिच्छटा चंचला ।

भक्तानां परितोष-बाष्प-विततिर्-वृष्टि-मयूरी शिवा
यस्मिन्नुज्ज्वल-ताण्डवं विजयते तं नीलकण्ठं भजे ॥

Sandhyā gharma-dinātyayo hari-karāghāta-
prabhūtānaka-
dhvāno vārida-garjitaṁ diviṣadāṁ dṛṣṭicchaṭā
cañcalā |
bhaktānāṁ paritoṣa-bāṣpa-vitatir vṛṣṭir mayūrī śivā
yasmin ujjvala-tāṇḍavaṁ vijayate taṁ nīlakaṇṭham
bhaje || 54

54. I worship Nīlakaṇṭha, the blue-throated Śiva, the peacock (also blue-throated) that excels by His beautiful dance, having the time of dusk as the close of summer (i.e. the beginning of rainy season when peacocks dance), the sound of drum beaten by Viṣṇu's hand as thunder peals, the eyes of the celestials as lightning, the blissful tears of devotees as rain, and the Divine Mother Parvati as the peahen.

आद्यायामित-तेजसे-श्रुतिपदै-र्वेद्याय साध्याय ते
विद्यानन्दमयात्मने त्रिजगत-स्संरक्षणोद्योगिने ।
ध्येयायाखिल-योगिभि-स्सुरगणै-र्गेयाय मायाविने
सम्यक् ताण्डव-संभ्रमाय जटिने सेयं नतिश्शंभवे ॥५५

Ādyāyāmita-tejase śruti-padair vedyāya sādhyāya te
vidyā'nanda-mayātmane trijagataḥ saṁrakṣaṇo-
dyogine
dhyeyāy' ākhila-yogibhiḥ sura-gaṇair geyāya māyāvine
samyak tāṇḍava-sambhramāya jaṭine seyaṁ natiḥ
śambhave || 55

55. My prostration to Śambhu, the source of all happiness, whose existence precedes that of all, who is light limitless, who is revealed through the Vedic texts, who is attained through devotion; who is essentially of the nature of knowledge and bliss; who is engaged in the protection of the three worlds; who is the worthy object of meditation for all Yogis; who is praised with hymns by the celestials; who controls Māyā; who whirls round and round in the performance of the beautiful Tāndava dance; and who wears matted locks.

नित्याय त्रिगुणात्मने पुरजिते कात्यायनी-श्रेयसे
सत्यायादिकुटुंबिने मुनिमनः प्रत्यक्ष-चिन्मूर्तये ।
मायासृष्ट-जगत्त्रयाय सकलाम्नायान्त-संचारिणे
सायं ताण्डव-संभ्रमाय जटिने सेयं नतिश्शंभवे ॥ ५६ ॥

Nityāya triguṇātmane purajite kātyāyanī-śreyase
satyāy' ādikuṭumbine munimanaḥ-pratyakṣa-
cin-mūrtaye

māyāsṛṣṭa-jagattrayāya sakalā-mnāyā'nta-saṁcāriṇe
sāyam-tāṇḍava-sambhramāya jaṭine seyam natiḥ
śambhave || 56

56. My prostrations to Sambhu, the source of all happiness, who is eternal; whose form is composed of the three Gunas of Sattva, Rajas and Tamas; who has conquered the three bodies, gross, subtle and causal; who is Pārvati's beatitude; who is Truth; who is the primal householder; who appears in the minds of sages as formed of the stuff of consciousness; who created the three worlds by the power of Māyā; who forms the theme of all Upaniṣads; and who whirls round in the performance of the Tāndava dance at the time of dusk.

नित्यं स्वोदर-पोषणाय सकलानुद्दिश्य वित्ताशया
व्यर्थं पर्यटनं करोमि भवतस्सेवां न जाने विभो ।
मज्जन्मान्तर-पुण्यपाक-बलत-स्त्वं शर्व सर्वान्तर-
स्तिष्ठस्येव हि तेन वा पशुपते ते रक्षणीयोऽस्म्यहम् ॥

Nityaṁ svodara-poṣaṇāya sakalān uddiśya vittāśayā
vyarthaṁ paryaṭanaṁ karomi bhavataḥ sevāṁ
na jāne vibho
majjanmāntara-puṇyapāka-balatas tvam śarva
sarvāntaras-

tiṣṭhasyeva hi tena vā paśupate te rakṣaṇīyo'smy
aham // 57

57. Alas! Desiring wealth in order to provide myself with food, I wander in vain from one person to another. O all-knowing one! I am not acquainted with the way of worshipping Thee. O Lord of all beings! O destroyer of the sins of devotees! Thou shouldst save me, at least for the reason that, on account of the maturing of my previously acquired merits (as it were), Thou residest in the heart of all beings (including myself).

एको वारिजबान्धवः क्षितिनभो व्याप्तं तमो-मण्डलं
भित्वा लोचन-गोचरोपि भवति त्वं कोटिसूर्य-प्रभः ।
वेद्यः किन्न भवस्यहो घनतरं कीदृङ्भवेन्मत्तम-
स्तत्सर्वं व्यपनीय मे पशुपते साक्षात् प्रसन्नो भव ॥ ५८

Eko vārija-bāndhavaḥ kṣiti-nabho-vyāptaṁ
tamomaṇḍalam
bhittvā locana-gocaro'pi bhavati tvaṁ koṭi-
sūrya-prabhaḥ
vedyaḥ kiṁ na bhavasyaho ghanataraṁ kīdṛg-
bhaven-mattamas
tat-sarvaṁ vyapanīya me paśupate sākṣāt prasanno
bhava // 58

58. Lo! If the sun, who is but one, can penetrate through the circle of darkness filling heaven and earth (and become visible), canst Thou not, O lord of beings, who art endowed with the brilliance of innumerable suns, reveal Thyself? Who knows how thick is the darkness covering me? Therefore, removing it in entirety, deign to reveal Thyself unto me!

हंसः पद्मवनं समिच्छति यथा नीलांबुदं चातकः
कोकः कोकनद-प्रियं प्रतिदिनं चन्द्रं चकोरस्तथा ।
चेतो वांछति मामकं पशुपते चिन्मार्ग-मृग्यं विभो
गौरीनाथ भवत्पदाब्ज-युगलं कैवल्य-सौख्य-प्रदम् ॥

Haṁsaḥ padmavanaṁ samicchati yathā nīlāṁbudaṁ
cātakaḥ
kokaḥ koka-nada-priyaṁ pratidinaṁ candraṁ
cakoras tathā /
ceto vāñchati māmakaṁ paśupate cinmārga-mṛgyaṁ
vibho
gaurīnātha bhavat-padābja-yugalaṁ kaivalya-
saukhya-pradam // 59

59. O lord of all! Thou all-pervading one! Thou lord of Gauri! Just as the swan seeks the lake abounding in lotus flowers; the Cataka bird, the rain cloud; the Cakravaka bird, the sun; and the Cakora, the moon—

so my heart longs for the lotus feet of Thee who shouldst be searched for in the Upanishads and who bestowest the bliss of final liberation.

(According to the well-known convention in Sanskrit poetry, the swan subsists on lotus stalks, the Cātaka on fresh rain drops, and Cakora on moon beams. So they long for these substances. The Chakravaka couples an separated during nights and long for sunrise. The devotee longing for the Lord is campared to the longings of these birds.)

रोध-स्तोयहृतः श्रमेणपथिक-श्छायां तरो-र्वृष्टितः
भीतः स्वस्थगृहं गृहस्थ-मतिथि-र्दीनः प्रभं धार्मिकम् ।
दीपं सन्तमसाकुलश्च शिखिनं शीतावृत-स्त्वं तथा
चेतस्सर्व-भयापहं-व्रज सुखं शंभोः पदांभोरुहम् ॥

Rodha-stoyahṛtaḥ śramena pathika-cchāyāṁ taror-vṛṣṭitaḥ
bhītaḥ svastha-gṛhaṁ gṛhastham atithir dīnaḥ prabhuṁ dhārmikam |
dīpaṁ santamasākulaś ca śikhinaṁ śītāvṛtas-tvaṁ tathā |
cetaḥ sarva-bhayāpaham vraja sukhaṁ śambhoḥ pad'āṁbhoruham || 60

60. A man caught in a current seeks the shore; a tired traveller, the shade of trees; one caught in rain his comfortable home; a man in quest of hospitality, a householder; a poverty-stricken person a charitable and wealthy man; a man in dense darkness, a lamp; and one exposed to cold, a well-fired hearth. In the same way, O my mind, seek the lotus feet of Siva—the feet that destroy all fears.

अंकोलं निजबीजसन्तति-रयस्कान्तोपलं सूचिका
साध्वी नैजविभुं लता क्षितिरुहं सिन्धुस्सरिद्वल्लभम् ।
प्राप्नोतीह यथा तथा पशुपतेः पादारविन्द-द्वयं
चेतोवृत्ति-रुपेत्य तिष्ठति सदा सा भक्तिरित्युच्यते ॥६१

Aṅkolaṁ nija-bīja-santatir ayaskāntopalaṁ sūcikā
sādhvī naija-vibhuṁ latā kṣitiruhaṁ sindhuḥ sarid-vallabham |
prāpnot'iha yathā tathā paśupateḥ pādāravinda-dvayaṁ
cetovṛttir upetya tiṣṭhati sadā sā bhaktir ity ucyate || 61

61. That state of mind is called Bhakti (divine love) wherein all movements of thought go automatically to the lotus feet of the Lord and stick to them for ever just as the seed of Ankola tree (on falling) gravitates

to the parent tree, the iron needle to the magnetic stone the devoted wife to her husband, the creeper to the tree and the river to the ocean.

आनन्दाश्रुभि-रातनोति पुलकं नैर्मल्यत-श्छादनं
वाचा शंखमुखे स्थितैश्च जठरा-पूर्तिं चरित्रामृतैः ।
रुद्राक्षै-र्भसितेन देव वपुषो रक्षां भवद्भावना-
पर्यंके विनिवेश्य भक्तिजननी भक्तार्भकं रक्षति ॥ ६२ ॥

Ānandāśrubhir ātanoti pulakam nairmalyataś chādanam
vācā śamkhamukhe sthitaiś ca jaṭharā-pūrtim caritrāmṛtaiḥ /
rudrākṣair bhasitena deva vapuṣo rakṣām bhavad-bhāvanā-
paryanke viniveśya bhakti-jananī bhakt'ārbhakam rakṣati // 62

62. O Lord! Mother Devotion nurses her baby, the devotee,laying him on the cot of Thy contemplation. She causes him horripilation with tears of joy, covers him with the wrapper of purity, feeds him with the nectar of Thy stories contained in the mouth of the conch (that is the Vedas), and protects his body with the Rudrākṣa beads and the sacred ashes.

मार्गावर्तित-पादुका पशुपते-रंगस्य कूर्चायते
गण्डूषांबु-निषेचनं पुर-रिपो-र्दिव्याभिषेकायते ।
किंचिद्भक्षित-मांसशेषकवलं नव्योपहारायते
भक्तिः किं न करोत्यहो वनचरो भक्तावतंसायते ॥ ६३

Mārgā-vartita-pādukā paśupater angasya kūrcāyate
gaṇḍūṣāmbu-niṣecanam puraripor divyābhiṣekāyate /
kiñcid-bhakṣita-māmsa-śeṣa kabalam navy'opahārāyate
bhaktiḥ kim na karoty aho vanacaro bhaktāvatamsāyate // 63

63. A worn-out foot-wear becomes the indicator betwixt Siva's eye-brows; the pouring of the water carried in the mouth becomes His sacred bath; a piece of meat, a part of which has been bitten off, takes the place of fresh food-offering; and the erstwhile hunter becomes the best of devotees. What is there that the love of God cannot accomplish?

(The allusion is to the story of saint Kannappar, the wild hunter, who by the Lord's grace became the prince of devotion in a moment. He knew none of the scriptural forms of worship, and so he made offerings to Siva's image in his own wild fashion. When he

found that the eyes of the image were bleeding, he plulled out his own eyes and placed them in their place. Since he would have no eyesight himself when placing the second eye, he marked the proper place beforehand with his worn-out sandal.)

वक्षस्ताडन-मन्तकस्य कठिनापस्मार-संमर्दनं
भूभृत्पर्यटनं नमत्सुरशिरः-कोटीर-संघर्षणम् ।
कर्मेदं मृदुलस्य तावक-पदद्वन्द्वस्य गौरीपते
मच्चेतो-मणिपादुका-विहरणं शंभो सदांगीकुरु ॥ ६४ ॥

Vakṣastāḍanam antakasya kaṭhin'āpasmāra sammardanaṁ
bhūbhṛt-paryaṭanaṁ namat-suraśiraḥ-koṭīra-saṁgharṣanam /
karmedaṁ mṛdulasya tāvaka-pada-dvandvasya gaurī-pate
macceto-maṇi-pādukā-viharaṇaṁ śambho sad'āṅgi-kuru // 64

64. O Lord of Parvati! O bestower of happiness! Thy tender feet are engaged in kicking at the chest of the God of Death, in pressing down the terrible demon of epilepsy, in travelling on the mountain, and in rubbing against the crown of the celestials that prostrate before Thee. (Therefore, as a measure of protection) move about always putting on the bejewelled foot-wear of my mind.

वक्षस्ताडन-शंकया विचलितो वैवस्वतो निर्जराः
कोटिरोज्ज्वल-रत्नदीपकलिका-नीराजनं कुर्वते ।
दृष्ट्वा मुक्तिवधू-स्तनोति निभृताश्लेषं भवानीपते
यच्चेत-स्तव पादपद्म-भजनं तस्येह किं दुर्लभम् ॥ ६५ ॥

Vakṣas-tāḍana-śaṅkayā vicalito vaivasvato nirjarāḥ
koṭīro'jjvala-ratna-dīpa-kalikā-nīrājanam kurvate /
dṛṣṭvā mukti-vadhūs tanoti nibhṛt' āśleṣaṁ Bhavānī-pate
yac cetas tava pāda-padma-bhajanaṁ tasy'eha kiṁ durlabham // 65

65. O Lord of Bhavāni! Whosoever worships Thy lotus feet—from him the god of Death runs away fearing another kick at the chest; him the Immortals adore by performing the 'light-waving' ceremony with the gems of lamp-like brilliance studding their crowns; him the damsel of liberation holds in her tight embrace. What is there difficult of achievement for him in the three worlds?

(The allusion is to Mārkandeya who was saved by Siva from the god of Death. It is implied that Śiva is

equally merciful towards all devotees and so the God of Death should beware, knowing that a devotee is deathless in spirit.)

क्रीडार्थं सृजसि प्रपंच-मखिलं क्रीडामृगा-स्ते जनाः
यत्कर्माचरितं मया च भवतः प्रीत्यै भवत्येव तत् ।
शंभो स्वस्य कुतूहलस्य करणं मच्चेष्टितं निश्चितं
तस्मान्मामक-रक्षणं पशुपते कर्तव्य-मेव त्वया ॥ ६६ ॥

Krīḍārthaṁ sṛjasi prapañcaṁ akhilaṁ krīḍā-mṛgās te janāḥ
yat karm'ācaritaṁ mayā ca bhavataḥ prītyai bhavaty eva tat ||
śaṁbho svasya kutūhalasya karaṇaṁ mac-ceṣṭitaṁ niścitaṁ
tasmān māmaka-rakṣaṇaṁ paśupate kartavyam eva tvayā || 66

66. O Giver of all good! For Thee, the creation of these worlds is a sport, and all men are like animals kept for sport. Therefore, whatever actions I have done, they are solely meant for Thy pleasure. Thus, O Lord of beings, since all my deeds must have surely contributed to Thy entertainment, it behoves Thee to give protection to me.

(The question is asked—what is the purpose of creation? The answer of the sages is that God has no propose to fulfil. It is a spontaneous and effortless expression of His Bliss, and so it is called play. If any purpose is to be attached to it at all, it should be in relation to the Jivas. It enables the Jivas to realise the fruit of their Karma, and ultimately attain salvation. An enlightened sense of resignation is the consequence of accepting this world-view.)

बहुविध-परितोष-बाष्पपूर-
स्फुट-पुलकांकित-चारु-भोग-भूमिम् ।
चिरपद-फलकांक्षि-सेव्यमानां
परमसदाशिव-भावनां प्रपद्ये ॥ ६७ ॥

Bahu-vidha-paritoṣa-bāṣpapūra-
sphuṭa-pulak'āṅkita-cāru-bhoga-bhūmim |
cira-pada-phala-k'āṅkṣi-sevyamānāṁ
parama-Sadāśiva bhāvanāṁ prapadye || 67

67. I resort to contemplation on Lord Śiva, which is adopted by those who are desirous of the fruit of the eternal state of liberation, and which gives many delightful devotional experiences like tears of joy and horripilations.

अमितमुदमृतं मुहुर्दुहन्तीं
विमल-भवत्पद-गोष्ठ-मावसन्तीम् ।
सदय पशुपते सुपुण्य-पाकां
मम परिपालय भक्तिधेनु-मेकाम् ॥ ६८ ॥

Amita-mud'amṛtam muhur-duhantīṁ
vimala-bhavat-pada-goṣṭham āvasantīṁ
sadaya Paśupate supuṇyapākāṁ
mama paripālaya bhakti-dhenum-ekāṁ // 68

68. O Thou merciful cowherd! Protect that only cow of mine—the cow of devotion to Thee—which yields continually as milk an endless supply of the nectar of joy, which lives in the cow-pen of Thy holy feet, and which I have acquired as the result of my meritorious deeds.

जडता पशुता कलंकिता
कुटिल-चरत्वं च नास्ति मयि देव ।
अस्ति यदि राजमौले
भवदाभरणस्य नास्मि किं पात्रम् ॥ ६९ ॥

Jaḍatā paśutā kalaṅkitā
kuṭila-caratvaṁ ca nāsti mayi deva /
asti yadi Rājamaule
bhavad-ābharaṇasya n'āsmi kiṁ pātram // 69

69. I am not dull unlike the moon on newmoon day (*jaḍatā*). I have no kinship with brutes unlike the moon who has the hare in its heart (*paśutā*). I am not soiled with impurities unlike the lunar disc with its stains (*kalaṅkitā*). I have no crookedness in me unlike the moon noted for its irregular course (*kutilacaratvam*). Even if I have any of these, am I not, O Thou who wearest the moon on Thy crest, fit to be Thy ornament just like the moon?

(The moon has all the defects mentioned—*jaḍatā*, *Paśutā*, *Kalaṅkitā* and *Kutilacaratvam*. Yet the Lord Śiva has the crescent moon as an ornament in his matted hair. The devotee therfore pleads that, whether he has these defects or not, he is fit to be accepted by the Lord.)

अरहसि रहसि स्वतन्त्र-बुद्ध्या
वरिवसितुं सुलभः प्रसन्नमूर्तिः ।
अगणित फलदायकः प्रभुर्मे
जगदधिको हृदि राजशेखरोऽस्ति ॥ ७० ॥

Arahasi rahasi svatantra-buddhyā
vari-vasituṁ sulabhaḥ prasanna-mūrtiḥ
agaṇita-phala-dāyakaḥ prabhur me
jagad-adhiko hṛdi Rāja-śekharo'sti // 70

70. Śiva the Lord of all—the tranquil and the gracious, the bestower of endless rewards—can be freely worshipped within the heart and outside. For He, my Lord, the King of Kings, dwells within my heart and also transcends the worlds.

आरूढ-भक्ति-गुण-कुंचित-भाव-चाप-
युक्तैश्शिवस्मरण-बाणगणै-रमोघैः ।
निर्जित्य किल्बिष-रिपून् विजयी सुधीन्द्र-
स्सानन्द-मावहति सुस्थिर-राजलक्ष्मीम् ॥ ७१ ॥

Ārūḍha-bhakti-guṇa-kuñcita-bhāvā-cāpa-
yuktaiḥ Śiva-smaraṇa-bāṇa-gaṇair amoghaiḥ !
nirjitya kilbiṣa-ripūn vijayī sudhīndraḥ
sānandam āvahati susthira-rājalakṣmīm // 71

71. The best among the intelligent bend the bow of their mental disposition with the bow-string of firm devotion, and having destroyed the enemy of sins with the unfailing arrows of divine contemplation, become victorious and attain to the undecaying sovereignty of liberation.

ध्यानांजनेन समवेक्ष्य तमः-प्रदेशं
भित्वा महाबलिभि-रीश्वरनाम-मन्त्रैः ।

दिव्याश्रितं भुजगभूषण-मुद्वहन्ति
ये पादपद्म-मिह ते शिव ते कृतार्थाः ॥ ७२ ॥

Dhyānā-ñjanena samavekṣya tamaḥ-pradeśam
bhittvā mahā-balibhir īśvara-nāma-mantraiḥ /
divy' āśritaṁ bhujaga bhūṣaṇam udvahanti
ye pāda-padmam iha te Śiva te kṛtārthāḥ // 72

72. Search carefully, having applied the magic ointment of divine contemplation to the eyes. Break open the dark barrier of ignorance, making the Lord's sacred names the great ritual offering. O auspicious one! Whoever does so and obtains, in this very embodiment, the treasure-trove of Thy lotus feet resorted to by celestials and bedecked with serpents as ornaments. attains to the goal of human existence.

भूदारता-मुदवहद्यदपेक्षया श्री-
भूदार एव किमतस्सुमते लभस्व ।
केदार-माकलित-मुक्ति-महौषधीनां
पादारविन्दभजनं परमेश्वरस्य ॥ ७३ ॥

Bhū-dāratām udavahad yad apekṣayā Srī-
Bhū-dāra eva kimataḥ sumate labhasva /
kedāram ākalita-mukti-maha'uṣadhīnām
pād' āravinda-bhajanaṁ Parame'śvarasya // 73

73. O my good mind! Worship the lotus feet of Siva that constitute the well-watered field yielding the valuable herbs of liberation desired by you—the field for the attainment of which even Visnu the husband of Śrī(the Goddess of beauty and prosperity) and of Bhū (the goddess of earth), took the form of a boar.

(The allusion is to the Paurāṇika story of Brahmā and Visnu starting to find out the head and feet of Śiva respectively. Brahmā took the form of a Swan and flew up, while Viṣṇu took the form of a Boar and burrowed down. Both of them are said to have failed to find their goals.)

आशापाश-क्लेश-दुर्वासनादि-
भेदोद्युक्तै-र्दिव्यगन्धै-रमन्दैः ।
आशा-शाटीकस्य पादारविन्दं
चेतः-पेटीं वासितां मे तनोतु ॥ ७४ ॥

Āśā-pāśa-kleśa-dur-vāsanādi
bhedo'dyuktair divya-gandhair amandaiḥ /
Āśā-śāṭīkasya pādāravindaṁ
cetaḥ-peṭīm vāsitāṁ me tanotu // 74

74. May the lotus feet of Siva, whose garment consists of the quarters of the sky (i.e. who is naked), fill the wardrobe of my mind with their exquisite fragrance that destroys the foul smell of evil tendencies, miseries, binding desires and the like.

कल्याणिनं सरस-चित्र-गतिं सवेगं
सर्वेङ्गितज्ञ-मनघं ध्रुव-लक्षणाढ्यम् ।
चेतस्तुरङ्ग-मधिरुह्य चर स्मरारे
नेत-स्समस्तजगतां वृषभाधिरूढ ॥ ७५ ॥

Kalyāṇinaṁ sarasa-citra-gatiṁ savegaṁ
sarv'eṅgitajñam anagham dhruva-lakṣaṇ'āḍhyaṁ
cetas-turaṅgam adhiruhya cara Smarāre
netaḥ samsta-jagatāṁ vṛṣabh'ādhirūḍha // 75

75. Lord of all the worlds! Thou destroyer of Cupid! Thou who ridest on the bull! Move about, riding on the horse of my mind, which is good-natured, possessed of movements beautiful and varied, of great speed, capable of understanding all intentions, flawless, and endowed with all auspicious marks.

(Śiva has a bull as His mount, and on this He has to move about the world to wherever He is invoked by a devotee. The poet-devotee therefore offers his fast moving mind, a horse in this respect, as a better mount for Him to ride upon.)

भक्ति-र्महेश-पद्पुष्कर-मावसन्ती
कादंविनीव कुरुते परितोषवर्षम् ।
संपूरितो भवति यस्य मनस्तटाक-
स्तज्जन्म-सस्य-मखिलं सफलं च नान्यत् ॥ ७६ ॥

Bhaktir maheśa-pada-puṣkaram āvasantī
kādambinī'va kurute paritoṣa-varṣam |
sampūrito bhāvati yasya manas-taṭākas
taj-janma-sasyam akhilaṁ saphalaṁ ca nānyat || 76

76. The cloud of divine love, residing in the sky of Śiva's feet, pours down the rain of joy. He, the lake of whose mind gets filled, obtains a good harvest from the crop of life—but not others.

बुद्धिःस्थिरा-भवितु-मीश्वर-पादपद्म-
सक्ता वधूर्विरहिणीव सदा स्मरन्ती ।
सद्भावना-स्मरण-दर्शन-कीर्तनादि
संमोहितेव शिवमन्त्र-जपेन विन्ते ॥ ७७ ॥

Buddhiḥ sthirā bhavitum Īśvara-pādapadma-
saktā vadhūr virahiṇī'va sadā smarantī |
sad-bhāvanā-smaraṇa-darśana-kīrtanādi
sammohit'eva Śiva-mantra-japena vinte || 77

77. O Lord! Like a young wife separated from her husband, my mind seeks to have attachment to Thy lotus feet and constant remembrance of it. Charmed by Śiva's Name, it engages itself in Thy meditation, visualisation and praise.

सदुपचार-विधिष्वनुबोधितां
सविनयां सुहृदं सदुपाश्रिताम् ।
मम समुद्धर बुद्धि-मिमां प्रभो
वरगुणेन नवोढ-वधूमिव ॥ ७८ ॥

Sad-upacāra-vidhiṣu anu-bodhitām
savinayām suhṛdaṁ sadupā'śritām |
mama samuddhara buddhim imām prabho
vara-guṇena navoḍha-vadhūm iva || 78

78. Just as one encourages a newly married bride by narrating her husband's good qualities, even so, O Lord, elevate my mind by sound instruction—the mind which has been properly trained in Thy service, which is endowed with humility, and which has taken shelter with the good and holy ones.

नित्यं योगिमन-स्सरोज-दल-संचार-क्षम-स्त्वत्-क्रम-
श्शंभो तेन कथं कठोर-यमराड्-वक्षः-कवाटक्षतिः ।
अत्यन्तं मृदुलं त्वदंघ्रियुगलं हा मे मनश्चिन्तय-
त्येतल्लोचन-गोचरं कुरु विभो हस्तेन संवाहये ॥ ७९ ॥

Nityaṁ yogimanaḥ-saroja-dala-sañcāra-kṣamas tvat-kramaḥ
Śambho tena kathaṁ kaṭhora-yamarāḍ-vakṣaḥ-kavāṭa-kṣatiḥ |
atyantaṁ mṛdulaṁ tvad-aṅghri-yugalaṁ hā me manaś cintaya-
tyetal locana-gocaraṁ kuru vibho hastena saṁvāhaye || 79

79. O bestower of good! Thy feet, which are fit to walk on the petals of the lotuses of Yogis' hearts—how did they manage to break open the door of the hard breast-bone of the god of Death? Ah, how tender are Thy feet! Anxious thoughts about their safety worry my mind. Deign to reveal them to my vision, O All-pervading One, so that I may stroke them with my hands.

(The reference is again to the story of how Śiva saved Mārkaṇḍeya, the devotee, from the hands of the god of Death.)

एष्यत्येष जनिं मनोऽस्य कठिनं तस्मिन्नटानीति म-
द्रक्षायै गिरिसीम्नि कोमलपद-न्यासः-पुराभ्यासितः ।
नोचे-द्दिव्य-गृहान्तरेषु सुमन-स्तल्पेषु वेद्यादिषु
प्रायस्सत्सु शिलातलेषु नटनं शंभो किमर्थं तव ॥ ८० ॥

Eṣyat'yeṣa janiṁ mano'sya kaṭhinaṁ tasmin-naṭānīti mad-
rakṣāyai giri-sīmni komala-pada-nyāsaḥ pura'bhyāsitaḥ
no ced-divya-gṛhāntareṣu sumanas-talpeṣu vedyādiṣu
prāyaḥ satsu śilātaleṣu naṭanaṁ Śambho kimarthaṁ tava || 80

80. "This man will be born. He will have a very hard heart. I must, however, dance upon it"—it must be with such thoughts about effecting my salvation that Thou didst formerly accustom Thy tender feet to tread on the mountain ridges. Otherwise, O Lord, why dance on stony surfaces, when there are such places as heavenly mansions, flower-beds and pedestals?

कंचित्काल-मुमामहेश भवतः पादारविन्दार्चनैः
कंचिद्ध्यान-समाधिभिश्च नतिभिः कंचित् कथाकर्णनैः ।
कंचित् कंचिदवेक्षणैश्च नुतिभिः कंचिद्दशा-मीदृशीं
यः प्राप्नोति मुदा त्वदर्पित-मना जीवन् स मुक्तः खलु ॥

Kañcit-kālam Umāmaheśa bhavataḥ pād'āravindā-
rcanaiḥ
kañcid-dhyāna-samādhibhiś ca natibhiḥ kañcit-kathā-
'karṇanaiḥ /
kañcit-kañcid-avekṣaṇaiś ca nutibhiḥ kañcid daśām
īdṛśīm
yaḥ prāpnoti mudā tvad-arpita-manā jīvan sa muktaḥ
khalu // 81

81. O great Lord! Thou who art united with Umā (the Divine Mother)! Whoever attains to a state in which he joyfully surrenders his heart to Thee and spends his time partly in worship of Thee, partly in meditation and ecstasy, partly in prostrating to Thee, partly in listening to Thy stories, partly in seeing Thy holy image, and partly in singing Thy praise—he has attained liberation in this very life, indeed.

बाणत्वं वृषभत्व-मर्धवपुषा भार्यात्व-मार्यापते
घोणित्वं सखिता मृदंगवहता चेत्यादिरूपं दधौ ।
त्वत्पादे नयनार्पणं च कृतवान् त्वद्देहभागो हरिः
पूज्यात्पूज्यतरस्स एव हि न चेत् को वा तदन्योऽधिकः ॥

Bāṇatvaṁ vṛṣabhatvam ardha-vapuṣā bhāryātvam
Āryāpate

ghoṇitvaṁ sakhitā mṛdaṅga-vahatā cetyādi rūpaṁ
dadhau
tvat-pāde nayanā-rpaṇaṁ ca kṛtavān tvad-deha-
bhāgo Hariḥ
pūjyāt pūjyataraḥ sa eva hi na cet ko vā tadanyo'
dhikaḥ // 82

82. Lord Viṣṇu, who took many forms—as Thy arrow, as the Thy mount, as Thy consort occupying half They body,as a boar, as Thy friend,as Thy drummer etc.—and who offered his eyes at Thy feet (in place of lotus flower)—that Viṣṇu, forming a part of Thy very being, is indeed the most worshipful among the worshipful. If not he, who is there to excel him?

जनन-मृति-युतानां सेवया देवतानां
न भवति सुखलेश-स्संशयो नास्ति तत्र ।
अजनि-ममृतरूपं सांबमीशं भजन्ते
य इह परमसौख्यं ते हि धन्या लभन्ते ॥ ८३ ॥

Janana-mṛti-yutānāṁ sevayā devatānāṁ
na bhavati sukha-leśaḥ saṁśayo nāsti tatra /
ajanim amṛta-rūpaṁ Sāmbam īśam bhajante
ya iha parma-saukhyaṁ te hi dhanyā labhante // 83

83. Not even a little of happiness is obtained by the worship of deities who are themselves subject to birth and death. There is no doubt about this. They are the great, and they, indeed, are the happy, that worship Śiva (who is united with the Divine Mother). and who is birthless and deathless.

शिव तव परिचर्या-सन्निधानाय गौर्या
भव मम गुणधुर्यां बुद्धिकन्यां प्रदास्ये ।
सकल-भुवन-बन्धो सच्चिदानन्द-सिन्धो
सदय हृदय-गेहे सर्वदा संवस त्वम् ॥ ८४ ॥

Śiva tava paricaryā-sannidhānāya gauryā
bhava mama guṇa-dhuryāṁ buddhi-kanyāṁ pradāsye |
sakala-bhuvana-bandho saccid-ānanda-sindho
sadaya hṛdaya-gehe sarvadā saṁvasa tvam || 84

84. O Giver of all good! Thou Cause of all! Thou Friend of all the worlds! Thou Ocean of Existence, Knowledge and Bliss! I shall bestow on Thee the good-natured maiden of my intellect in order to help Gaurī (Thy Consort) in serving Thee. Mayest Thou, O merciful one, reside for ever in the house of my heart.

जलधिमथनदक्षो नैव पातालभेदी
न च वनमृगयायां नैव लुब्धः प्रवीणः ।
अशन-कुसुम-भूषा-वस्त्रमुख्यां सपर्यां
कथय कथमहं ते कल्पयानीन्दुमौले ॥ ८५ ॥

Jaladhi-mathana-dakṣo na'iva pātāla-bhedī
na ca vana-mṛgayāyāṁ na'iva lubdhaḥ pravīṇaḥ |
aśana-kusuma-bhūṣā-vastra-mukhyāṁ saparyāṁ
kathaya katham ahaṁ te kalpayān'īndumaule ||85

85. O crescent-crested Lord! I am not skilled in churning the ocean—(how then am I to supply Thee with the poison of Kālakūṭa to drink and the flower called the moon to decorate your locks?) I cannot penetrate into the nether worlds—(how then can I provide Thee with serpents for Thy ornaments?) I am not a hunter skilled in chase—(how can I then procure elephant skin for Thee to wear?) Pray tell me, how shall I, therefore, perform Thy worship, which consists in offering food, flowers, ornaments, clothes and the rest?

(The allusion is to the various habits and performances associated with Śiva in Hindu mythology. When the milk ocean was churned, of the many things that came out of it, Śiva drank the poison Kālakūṭa and wore the moon on his matted locks. Serpents are His ornaments; they can be secured only from their home, the

nether world. In one of His aspects, He is pictured as wearing elephant skin. The devotee confesses his incapacity to procure these rare things for the Lord.)

पूजाद्रव्य-समृद्धयो विरचिताः पूजां कथं कुर्महे
पक्षित्वं न च वा किटित्व-मपि न प्राप्तं मया दुर्लभम् ।
जाने मस्तक-मंघ्रिपल्लव-मुमाजाने न तेऽहं विभो
न ज्ञातं हि पितामहेन हरिणा तत्त्वेन तद्रूपिणा ॥ ८६ ॥

Pūjā-dravya-samṛddhayo viracitāḥ pūjāṁ kathaṁ kurmahe
pakṣitvaṁ na ca vā kiṭitvaṁ api na praptaṁ mayā durlabham /
jāne mastakam aṅghripallavam umā-jāne na te'ham vibho
na jñātam hi Pitāmahena Hariṇā tattvena tadrūpiṇā // 86

86. O Lord of Umā! Granted that plenty of ingredients of worship have been secured. How can I, even then, perform Thy worship? For I have not acquired the form of a bird (i.e. of swan) or of a boar (like Brahmā and Viṣṇu, who, assuming these forms, went in search of Thy head and feet respectively but failed to

reach them). So, O all-pervading One, I do not know Thy head or feet. Indeed, even Brahmā and Viṣṇu who assumed these forms, did not in truth know them.

अशनं गरलं फणी कलापो
वसनं चर्म च वाहनं महोक्षः ।
मम दास्यसि किं किमस्ति शंभो
तव पादांबुज-भक्तिमेव देहि ॥ ८७ ॥

Aśanaṁ garalaṁ phaṇī kalāpo
vasanaṁ carma ca vāhanaṁ mahokṣaḥ /
mama dāsyasi kiṁ kim asti Śambho
tava pādāmbuja-bhaktim eva dehi // 87

87. O Thou source of bliss! Poison is Thy food, serpent Thy garland, elephant hide Thy garment, and a big ox Thy vehicle. What, then, wouldst Thou give me? What hast Thou got to give? Therefore grant unto me only devotion to Thy lotus feet.

यदा कृतांभोनिधि-सेतुबन्धनः
करस्थलाधः-कृत-पर्वताधिपः ।
भवानि ते लंघित-पद्मसंभवः
तदा शिवार्चा-स्तव-भावन-क्षमः ॥ ८८ ॥

Yadā kṛt'āmbho-nidhi-setu-bandhanaḥ
karastha lā'dhaḥ-kṛta-parvatā'dhipaḥ /
bhavāni te laṅghita-padma-sambhavas
tadā śivārcā-stava-bhāvana-kṣamaḥ // 88

88. I shall be competent, O Śiva, to perform Thy worship, praise and meditation when I become he who built a bridge across the ocean (i.e. Srī Rāma), or he who pressed down the great mountain Vindhya with his palm (i.e. sage Agastya) or he who over-stepped the creator Brahmā (i.e. Srī Kṛṣna).

नतिभि-र्नुतिभि-स्त्वमीशपूजा-
विधिभिर्ध्यान-समाधिभि-र्न तुष्टः ।
धनुषा मुसलेन चाश्मभि-र्वा
वद ते प्रीतिकरं तथा करोमि ॥ ८९ ॥

Natibhir nutibhis tvam īśa pūjā-
vidhibhir-dhyāna-samadhibhir na tuṣṭaḥ /
dhanuṣā musalena c'āśmabhir vā
vada te prītikaraṁ taṭhā karomi // 89.

89. O lord of the worlds! Thou wert not so pleased with prostration, praise, worship, meditation and ecstasy, as with (the offering of resistance to Thee with) bow,

iron pestle and stones. Say, what is it that pleases Thee, and I shall do accordingly.

(The allusion is to Arjuna's encounter with Śiva as a hunter. Arjuna was performing worship and austerities with gret concentration in order to propitiate Śiva, but before He revealed Himself, He appeared before Arjuna as a hunter and entered into a scuffle with him. In the course of it, Arjuna hit him with his bow, stones etc. As if more pleased with these than with his austerities, Śiva revealed Himself to him now.)

वचसा चरितं वदामि शंभो-
रह-मुद्योग विधासु तेऽप्रसक्तः ।
मनसाकृति-मीश्वरस्य सेवे
शिरसा चैव सदाशिवं नमामि ॥ ९० ॥

Vacasā caritaṁ vadāmi Śambhor-
aham udyoga-vidhāsute'prasaktaḥ /
manasā'kṛtim īśvarasya seve
śirasā c'aiva Sadāśivaṁ namāmi // 90

90. I am not used to meditate on Thee (in a concentrated state of mind). With my tongue I speak of Śiva's stories, with my mind I adore His form, and with my head I prostrate to Sadaśiva, the eternally pure.

आद्याऽविद्या हृद्गता निर्गतासी-
द्विद्या हृद्या हृद्गता त्वत्प्रसादात् ।
सेवे नित्यं श्रीकरं त्वत्पदाब्जं
भावे मुक्ते-र्भाजनं राजमौले ॥ ९१ ॥

Ady'āvidyā hṛd-gatā nirgat'āsīt
vidyā hṛdyā hṛdgatā tvat-prasādāt |
seve nityaṁ śrikaraṁ tvat-padābjaṁ
bhāve mukter bhājanaṁ Rājamaule || 91

91. O moon-crested One! By Thy grace that primordial nescience (*avidyā*) lodged in my heart has disappeared, and the cherished divine knowledge has dawned. Always, in ecstatic thought, I worship Thy lotus feet, which are capable of conferring what is good, and which constitute the chalice of salvation.

दूरीकृतानि दुरितानि दुरक्षराणि
दौर्भाग्य-दुःख-दुरहङ्कृति-दुर्वचांसि ।
सारं त्वदीयचरितं नितरां पिबन्तं
गौरीश मामिह समुद्धर सत्कटाक्षैः ॥ ९२ ॥

Dūrī'kṛtāni duritāni durakṣarāṇi
daur-bhāgya-duḥkha-durahaṁkṛti durvacāṁsi

sāraṁ tvadīya-caritaṁ nitarāṁ pibantam
Gaurīśa mām iha samuddhara sat-kaṭākṣaiḥ || 92

92. O Lord of Gauri! By Thy merciful glance ill-fate, egoism, misfortune, sorrow, false pride and foul speech —all indicative of a bad destiny—have been eradicated. Even in this life uplift me who always drink the nectar of Thy stories.

सोम -कलाधर-मौलौ
कोमल-घनकन्धरे महामहसि ।
स्वामिनि गिरिजानाथे
मामक-हृदयं निरन्तरं रमताम् ॥ ९३ ॥

Soma-kalādhara-maulau
komala-ghana-kandhare mahā-mahasi |
svāmini Girijā-nāthe
māmaka-hṛdayaṁ nirantaraṁ ramatām || 93

93. May my heart always delight in Śiva, the Supreme effulgence, the Master of all, the Lord of the daughter of the mountain (i.e. Pārvati), who wears the crescent moon on His crest, and who has a comely throat, dark-blue like a cloud.

सा रसना ते नयने तावेव करौ स एव कृतकृत्यः ।
या ये यौ यो भर्गं वदतीक्षेते सदार्चतः स्मरति ॥ ९४ ॥

Sā rasanā te nayane
tāv eva karau sa eva kṛta-kṛtyaḥ /
yā ye yau yo bhargaṁ
vadat'īkṣete sad'ārcataḥ smarati //94

94. The tongue that speaks of Siva's stories is the real tongue; the eyes that see His image, the real eyes; the hands that always worship Him, the real hands; and he who ever remembers Him, the attainer of the true end of life.

अतिमृदुलौ मम चरणावतिकठिनं ते मनो भवानीश ।
इति विचिकित्सां सन्त्यज कथमासीद्गिरौ तथा प्रवेशः ॥ ९५ ॥

Ati-mṛdulau mama caraṇāv-
ati-kaṭhinaṁ te mano bhavānīśa /
iti vicikitsāṁ saṁtyaja
Śiva katham āsīd girau tathā praveśaḥ // 95

95. O Lord of Bhavāni! O Bestower of good! Give up the thought that Thy feet are so tender and my heart so hard. If it were so, how dost Thou travel on the mountain (where Thou hast to tread on hard rocks)?

धैर्यांकुशेन निभृतं
रभसादाकृष्य भक्तिशृंखलया ।
पुरहर चरणालाने
हृदय-मदेभं बधान चिद्यन्त्रैः ॥ ९६ ॥

Dhairy'āṅkuśena nibhṛtaṁ
rabhasād ākṛṣya bhakti-śṛṅkhalayā /
purahara caraṇ'ālāne
hṛdaya-madebhaṁ badhāna cid-yantraiḥ // 96

96. O Destroyer of the three bodies (or the three cities) ! Quickly pulling by the hook of firmness, tie the ruttish elephant of my mind to the post of Thy feet with the chain of devotion, using the knowledge of Brahman as fetter.

प्रचरत्यभितः प्रगल्भवृत्त्या
मदवानेष मनः-करी गरीयान् ।
परिगृह्य नयेन भक्ति-रज्ज्वा
परम स्थाणुपदं दृढं नयामुम् ॥ ९७ ॥

Pracaraty abhitaḥ pragalbha-vṛttyā
madavān eṣa manaḥ-karī garīyān

parigṛhya nayena bhakti-rajjvā
Parama sthāṇu-padam dṛḍhaṁ nayāmum || 97

97. O Supreme One! This elephant of the mind, huge and ruttish, goes about everywhere with forbidding movements. Having seized it tactfully with the rope of devotion, tie it firmly to the post of Thy undecaying state.

सर्वालंकार-युक्तां सरल-पदयुतां साधुवृत्तां सुवर्णां
सद्भि-स्संस्तूयमानां सरसगुणयुतां लक्षितां लक्षणाढ्याम् ।
उद्यद्-भूषाविशेषा-मुपगतविनयां द्योतमानार्थ-रेखां
कल्याणीं देव गौरी-प्रिय मम कविता-कन्यकां त्वं गृहाण ॥

Sarvā'laṅkāra-yuktāṁ sarala-padayutāṁ sādhu-vṛttāṁ suvarṇāṁ
sadbhiḥ saṁstūya-mānāṁ sarasa-guṇayutāṁ lakṣitāṁ lakṣaṇā'ḍhyām /
udyad-bhūṣā-viśeṣām upagata-vinayāṁ dyota-mān'ārtha-rekhāṁ
kalyāṇīṁ deva Gaurīpriya mama kavitā-kanya-kāṁ tvaṁ gṛhāṇa || 98

98. O Lord! Thou beloved of Gauri! Deign to accept this—the maiden of my poesy—adorned with the ornaments of various figures of speech, charming by the

gait of beautiful diction, possessing the virtuous conduct of excellent metres, having the bright complexion of sweet sounds, praised by the world of good men constituted of holy sages, endowed with the amorous sentiment of devotion together with the virtue of loftiness, planned with the suitor of Brahman as the objective, invested with the most auspicious marks of high literary qualities, endowed with numerous brilliant decorations of the literary art, revealing the modesty of poetic humility, bearing the 'wealth-line' of clear meanings, and possessing the virtue of working for the good of the readers.

इदं ते युक्तं वा परमशिव कारुण्यजलधे
गतौ तिर्यग्रूपं तव पदशिरो-दर्शन-धिया ।
हरिब्रह्माणौ तौ दिवि भुवि चरन्तौ श्रमयुतौ
कथं शंभो स्वामिन् कथय मम वेद्योसि पुरतः ॥ ९९ ॥

Idam te yuktaṁ vā Parama-śiva kāruṇya-jaladhe
gatau tiryag-rūpaṁ tava pada-śiro-darśana-dhiyā /
Hari-Brahamāṇau tau divi bhuvi carantau śrama-yutau
kathaṁ Śambho svāmin kathaya mama vedyo'si purataḥ //99

99. O Supreme Lord! Thou Ocean of mercy! Visnu and Brahmā, boring down into the earth and flying up in the sky as a boar and as a swan in order to find out Thy feet and head respectively, only got tired (but did not discover the extremities of Thy form). O Bestower of good! O Lord of all! How is it then that Thou hast become capable of being known to me? Pray, does this conduct befit Thee?

स्तोत्रेणाल-मह प्रवच्मि न मृषा देवा विरिंचादयः
स्तुत्यानां गणनाप्रसंग-समये त्वामग्रगण्यं विदुः ।
माहात्म्याग्र-विचारण-प्रकरणे धानातुषस्तोमवत्
धूतास्त्वां विदुरुत्तमोत्तम-फलं शंभो भवत्सेवकाः ॥ १०० ॥

Stotreṇā'alam ahaṁ pravacmi na mṛṣā devā viriñcādayaḥ
stutyānāṁ gaṇanā-prasaṅga-samaye tvām agra-gaṇyaṁ viduḥ
māhātmayā'gra-vicāraṇa-prakaraṇe dhānā-tuṣas-tomavad-
dhūtās tvām vidur-uttamottama-phalaṁ Śambho bhavat-sevakāḥ // 100

100. Let the hymn of praise stop now. I do not tell lies. O Bestower of supreme good! Thy devotees like

Brahmā and others deem Thee as the first when they take a list of those who deserve to be praised. For, in estimating comparative greatness, they find themselves unimportant (lit. blown away), like a chaff of husk when rice is winnowed, and consider Thee to be the bestower of the highest of all rewards (i.e. liberation).

इति श्रीमत्परमहंस-परिव्राजकाचार्य-श्रीमच्छंकराचार्य-विरचिता-
शिवानन्दलहरी समाप्ता ॥